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—Linda Ruth Korell

"The Martyrdom of Robert Fetler"

See Page 13.

GERALD B. WINROD ★ EDITOR

FOREIGN MISSIONS

A REPORT FROM THE WEST INDIES

By Dr. Gerald B. Winrod

I HAVE just returned from a tour of our mission fields in Puerto Rico and the Dominican Republic.

An immediate report is due Defender Readers ... since their prayers, tithes and offerings make possible the missionary ministry of the Defenders organization, reaching into several different parts of the world.

A volume would be required to record my experiences. There are no words to describe the feelings that move me, as I look back upon the appalling moral and spiritual needs of the areas visited.

Such a large reservoir of missionary information was accumulated during the trip, that I now find it difficult to sift items of major importance ... *because every item is important!*

The subject is so broad, that to choose one phase for discussion in the limited space available, poses a problem.

After due thought, I have decided *first,* to give a short historical sketch of the part of the world visited ... and *second,* weave the story of Gospel work in the West Indies, around the person of one of our missionaries — Bienvenido Cobles, a native Dominican.

I. HISTORICAL SKETCH

Scattered across the Caribbean, like stepping stones of a giant, is the group of islands known as the Greater Antilles. They comprise a geographical link between North and South America, and offer one of the greatest missionary challenges to be found anywhere in the world.

Hispaniola, the largest of the group, was greatly favored by its distinguished discoverer, Christopher Columbus. Gazing upon one of its beautiful valleys he was heard to exclaim: "It is the most beautiful thing that human eyes have ever seen!"

Today, the island is shared by two independent countries, the Dominican Republic and Haiti. Both have colorful histories, replete with stories of pirates, slave uprisings, old world intrigues, naval battles, hurricanes and other disturbances in nature and human nature.

Ciudad Trujillo (formerly Santo Domingo), capital of the Dominican Republic, is perhaps the most perfect example of a Spanish colonial city in existence. Surrounded by ancient walls with bastions, its narrow streets were laid out straight, to converge at the central plaza.

Dr. Winrod and Rev. Smester, in front of the Defender Church ... at Ciudad Trujillo.

Massive stone houses, capable of resisting hurricanes, still stand in the center of the city. They have colored walls, pierced by large doors and windows. The cathedral, erected according to Spanish Renaissance style, has near the front entrance, a precious urn in which the mortal remains of Columbus are stored.

Sugar, cacao, tobacco, coffee and a variety of tropical fruits are the chief crops. The population of the country is approximately two million. Most of the people live in rural areas, under conditions nothing short of tragic — waiting for moral and spiritual light which the Gospel of Christ alone can give.

The public railroad mileage of the Dominican Republic is 149 miles, and in addition there are 200 miles of unconnected narrow gauge lines owned by sugar companies. There are about 500 miles of improved highways connecting Ciudad Trujillo with points to the north and Haiti on the west. Miserable trails are the only lines of transport in most of the country, and this is a handicap to further development.

Poor transportation and communication facilities present obstacles to the few missionaries who are trying to make Christ known. The island is, in the truest sense, a pioneer mission field.

Religious liberty exists there. The government is officially opposed to Communism. Missionary work is permitted. A woeful need of the Gospel is noted in every part of Hispaniola.

I was told that in the entire capital city, with a population of 150,000, there are less than 1,200 actual born-again believers. These people worship in 10 different buildings scattered over the city — only one of which compares in size and appearance with an average small town American Church.

—Turn to Page 19.

DEFENDER MAGAZINE

Weep No More My Lady

A Review of W. E. Debnam's Book Answering Eleanor Roosevelt

A southerner has answered Eleanor Roosevelt's attacks on the South. His name is W. E. Debnam and he lives in Raleigh, North Carolina.

Like several million other people who reside south of the Mason-Dixon line, he is nauseated by the supercilious, bigoted, and "better-than-thou" attitude of the former First Lady.

The tremendous sale of his book, "Weep No More My Lady," suggests that there are others who share his feeling regarding this person who has succeeded in making herself hopelessly obnoxious.

MENTION of the "South" calls various images to mind, for no sectional name in the United States symbolizes so much, in terms of true Americanism, robust religion, individualism, honor and many other admirable characteristics.

Southerners are sturdy stock, justly proud of their traditions and unique regional culture. They have been for years misrepresented and maligned by Communist propaganda.

The blows have fallen so fast and heavy through press, radio and rostrum that Southern leadership has been thrown off balance. This has produced a feeling of inferiority and sensitiveness in certain circles. Some have winced when they should have launched a counterattack.

Those who insist on picking the South to pieces are invariably promoters of left-wing bigotry. Their alleged concern is merely a cloak, a pretext for sowing seeds of discord.

Such people and organizations are primarily interested in creating confusion. They hope to break down opposition to Communism in what they sneeringly call "the Bible belt." It has long been Moscow's dream to organize Negroes of the South into a revolutionary army.

The men of the Kremlin ordered their American puppets in 1929, to concentrate on creating racial hate in the South, until such time as mob violence and bloodshed would result.

Fortunately, only a small minority of the Negro population of the United States has responded to Moscow's appeal. Not many read the rabid hate sheets published in the East for the purpose of generating discord.

Every race has its problems. This is true of the American Negro. A permanent solution will be found by developing inward moral and spiritual strength — rather than attempted pressure through FEPC and Communist hate.

Negro leaders, whom white neighbors find it easy to respect, are emerging in all parts of the United States. These men and women are a credit to a race, of which they are justly proud.

They think and work constructively, and enjoy advantages unknown to their people in any other part of the world. They do not waste time blaming others. They avail themselves of opportunities at their door and develop strength of character to get ahead under the American system of free enterprise.

They know that the Anti-Defamation League is only putting on an act, in its alleged sympathy for the Negro. Only gullible members of the race allow themselves to be used as tools by this notorious, pro-Communist organization.

(See Major Robert Williams' book, "The Anti-Defamation League and the World Communist Offensive," price 35 cents.)

Booker T. Washington said: "I will let no man drag me down so low as to make me hate him."

★ ★ ★

SOUTHERNERS rightly resent criticism from leftist sources, the most notable of which is Eleanor Roosevelt — a lady whose support of the Communist cause over a long period of years is well known to every American. The spokesman for critics of all things Southern, she usually voices her "concern" by wailing over "signs of unhappiness," "poverty," or "discrimination."

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Not long ago, she spent three days in Chapel Hill, North Carolina, making speeches at a forum on the University of North Carolina campus.

Safely returned again to New York, she felt qualified to point out Southern faults in her newspaper column, "My Day." Her report was written in the vein of a traveler returning from some foreign country.

"There's a charm about the South. The smell of magnolias, the lavender-and-old-lace feeling still exists there. People are less hurried; they have more opportunity perhaps for the grace of living. But underneath it all, I'm not sure that there are not signs of poverty and unhappiness that will gradually have to disappear if that part of the nation is going to prosper and keep pace with the rest of it."

That, insists the South, is downright silly.

Many Southerners, observing Mrs. Roosevelt's crocodile tears, are attaching new meaning to the lines of an old folk song which goes, "Weep no more my lady . . . Oh weep no more for me!"

Mr. W. E. Debnam, of Raleigh, North Carolina, attempted to assuage the former First Lady's grief in a series of highly entertaining and informative broadcasts, in which he pointed up her mistakes regarding the "poor and unhappy South." The broadcasts were so popular that they had to be expanded into a book, which the Author has appropriately titled, "Weep No More My Lady."

He made vocal what Southerners generally are thinking. His book may be taken as an indication that men of the South are at last taking steps to sweep back the tide of prejudice by professional leftists. They seem ready now to defend themselves and their traditions.

"Of course there are signs of poverty and unhappiness in the South," writes Mr. Debnam, "but there are signs of poverty and unhappiness just about everywhere. Mrs. Roosevelt doesn't have to come South to find these things. Almost from the window of her hotel apartment in New York, she can look out and see what is possibly the greatest cesspool of heaped-up-and-pressed-down-and-running-over poverty and crime and spiritual and moral unhappiness on the face of the earth.

"We are speaking, of course, of that great Negro ghetto in the heart of New York that is Harlem."

Mrs. Roosevelt went on to tell how she spent time in childhood on her great aunt's farm in Georgia. But:

"With all that background, I cannot help having a deep interest in the welfare of the State of Georgia and of the South as a whole. I never go into that part of the country and come away without a certain sense of sadness. One can enjoy oneself superficially, but one must shut one's eyes."

"One might also say," answers the Southern voice, "that one can enjoy oneself superficially in New York, Philadelphia or in Chicago . . . or Washington, where you lived for so many years, and where there are vile-smelling, overcrowded ghettos and poverty ridden slums literally within a stone's throw of the Capitol.

"There also, one must shut one's eyes at times to poverty and unhappiness. In the case of Harlem and those slums in the back yards of Washington, you can't escape it even if you close your eyes. They smell to high heaven.

"But Mrs. Roosevelt never writes like that about New York, Philadelphia or Baltimore. She joins instead that great claque of holier than thou reformers who persist in painting the South as a backward land, peopled in the main with low-browed hoodlums smelling of lavender and old lace and sniffing away on magnolia blossoms, and shuffling along the street with a mint julep in one hand and a bull whip in the other, going some place to lynch some Negro who if he got his just deserts would be elected governor."

While admitting that the South is not the richest section of the United States, the Author of "Weep No More My Lady" feels that there are reasons:

"One thing you need to remember (Mrs. Roosevelt) is that only 85 years ago — just 19 years before you were born — the South lay prostrate. The flower of its young manhood lay buried beneath the sod of a hundred bloody battlefields. The land had been laid waste by four years of vicious warfare in which quarter had not been asked or given.

"Southern economy had been wrecked, along with Southern hopes, by General Grant and a lot of other men in Federal Blue. The South hasn't always been poor, Mrs. Roosevelt. In 1860, the South was the richest part of our country. But all this wealth, or most of it, was gone with the wind when Lee surrendered.

"In addition to a wrecked economy, the whole social structure of the South, built up through generations, was in turmoil. The bottom rail was on top, held there by a Federal bayonet. It's the fashion now, once our armed forces have won a war, to begin building up the economy of our former enemies. We have poured millions into Germany, Italy, Austria and Japan.

"But there was no Marshall Plan for the South 85 years ago. Instead, our conquerors came in hordes demanding tribute."

★ ★ ★

MR. DEBNAM deftly exposes Eleanor's insincerity and pretended interest in interracial relations and tolerance. While discussing FEPC proposals, he reminds her of the days when F.D.R. Jr. was growing up.

"One can't help but wonder, Mrs. Roosevelt, where Junior got the training that makes him such a champion of this FEPC proposal that business

Weep No More My Lady

By W. E. Debnam

A Southerner answers Eleanor's attacks on the "poor and unhappy South." With courtesy and biting wit, the author mercilessly exposes the pretended social concern of this professional "do-gooder." Mrs. Roosevelt's embarrassing social inconsistencies are revealed. Mr. Debnam has spoken for the South conclusively and with finality. Price 50 cents the copy, or twelve copies for $5.50.

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men and other employers be required to mix the races in the interest of a brighter and better world. Certainly he didn't get it in school.

"He didn't go to the public schools in New York State along with the other little white and Negro children. Junior went to swanky private schools where no little Negro boys or girls were permitted.

"Do you remember your servant problems when you first moved into the White House in 1933? We quote now from 'White House Diary,' the book written by Henrietta Nesbit, your housekeeper:

"'The first criticism against our housekeeping was when Mrs. Roosevelt brought in all colored help, instead of the mixed staff the Hoovers had in the kitchen, until the staff was all Negro. We retained many who were already there and brought down two colored butlers, the President's valet and the two cooks, Ida and Elizabeth, from the Governor's mansion in Albany. This started the to-do about our way of running the White House, and it kept up for the next thirteen years. We had our reasons for making this change. Mrs. Roosevelt and I agreed that a staff solid *in one color* works in better understanding and maintains a smoother running establishment.'

"One wonders why, if non-segregation wouldn't work in mama's kitchen, Mrs. Roosevelt, Junior is so anxious to enforce it by Federal law in factories and stores and offices, where management is confronted by much more serious problems than whipping up a pot roast or a salad."

The truth is that Mrs. Roosevelt is only vaguely interested in racial problems. But her concern is to organize Negroes for the social upheaval which leftists plan for our country. Recently Communists talked glibly of the Black Republic which they planned South of the Mason and Dixon line ... lying propaganda which succeeded in winning some Negroes to Communism.

Reds are not genuinely interested in social betterment. They only try to create dissension among groups on which to fasten chains.

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Mr. Debnam has rendered the nation a service in exposing Mrs. Roosevelt's pseudo-concern over the "poor, unhappy South." She is a wedge in a far more gigantic intrigue, one that concerns the entire Country.

The publishers of "Weep No More My Lady" have expressed amazement over the large volume of orders that are pouring in from both the North and South.

More than 105,000 copies had to be printed to supply the demand from the first public announcement.

THE BLESSED BOOK

AN OLD ADAGE SAYS, "A man is known by the company he keeps." The same may be said of a book. Books are known by the kind of readers they attract.

Students of Shakespeare will be found in the theater. Those who read Tom Paine and Robert G. Ingersoll will be found among the atheists. Religionists who read the sacred writings of the East will be found worshipping in heathen temples. But those who read the Bible will be found at the Church.

A well-known evangelist of the last generation gave this description of a journey through the Bible from Genesis to Revelation:

"When I found the wonderful temple of Christianity, I entered the portals of Genesis. Then I walked down through the Old Testament art galleries, where the pictures of Noah, Abraham, Moses and Daniel hung on the wall.

"I passed into the music room of the Psalms, where the Spirit swept the keyboard of nature, until it seemed that every reed and pipe in God's great organ responded to the tuneful harp of David, the sweet singer of Old Testament times.

"I entered the quiet chamber of Ecclesiastes, where the voice of the preacher was heard, and into the conservatory of Sharon, where the Lily of the Valley's sweet-scented spices filled and perfumed my life.

After that I entered the business office of Proverbs and then into the observatory room of the Prophets. There I saw telescopes of various sizes that pointed to far-off events ... but all of them concentrated upon the bright and morning Star, which was to rise above the moonlit hills of Judea for our salvation.

"Eventually, I entered into the audience room of the King of Kings. I caught a vision of His power and glory, as I walked through Matthew, Mark, Luke and John. After that, I passed into the Acts of the Apostles, where the Holy Spirit was doing His work in the formation of the infant Church.

"Then I entered into the correspondence room of the temple of Christianity ... where sat Paul, Peter, James and John, penning their epistles.

"Finally, I stepped into the throne room of Revelation. I saw towering peaks that glistened in the sunlight of the New Jerusalem. I caught a vision of the King sitting upon the Throne in all His glory, and then, from the depths of my soul, I cried:

'All hail the power of Jesus name;
Let angels prostrate fall.
Bring forth the royal diadem;
And crown Him Lord of all!' "

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The Resurrection Of Christ

Sermon of the Month

Dr. Oswald J. Smith . . . People's Church
Toronto, Canada

WHEN I was in old Russia before the Bolsheviks took over, I attended an Easter service held at midnight in a Greek Orthodox Church.

As the priests, after a long ceremony in which they marched three times around the building in search of the body of Christ, re-entered, they cried out, "Christ is risen." And the people, bowing in adoration, exclaimed, "He is risen, indeed!"

That is the Easter message — a message of triumph over death, victory over the grave.

Because of the resurrection, we look forward with hope to the final Easter day when all born-again believers shall be clothed with bodies made of the same indestructible substance that our Lord brought from the tomb. "We shall be like him."

Christ's resurrection defies doubt. It rests upon attested facts of history.

First of all, we have four separate accounts, written by Matthew, Mark, Luke and John.

Critics have searched for discrepancies, but a close-up study reveals a harmonious record. Admittedly, the narratives of the four evangelists must be true or false. They either compiled a truthful record or conspired to perpetrate a hoax.

That the records could not have been made up independently is demonstrated by points of harmony in the four texts. They are too much alike. This could not have been if manufactured by individuals who had nothing to do with each other.

No two witnesses in court cases ever describe incidents exactly alike. One will see things that the other misses, and vice versa. This explains the existence of both gaps and points of similarity in the four resurrection documents.

The foregoing deductions preclude the possibility of consultation, previous agreement or understanding on the part of the writers. There are too many apparent contradictions to admit the possibility of collaboration. Had the four men collaborated, they would have been careful to avoid the least semblance of contradiction.

The records are therefore true statements of fact, written objectively, to be accepted as historical accounts. The resurrection of Jesus Christ was presented by each evangelist as he himself saw it. Any charge of deception would be preposterous.

In the second place, let it be recalled that all the accounts were written by eyewitnesses. Those who wrote had seen the risen Christ with their own eyes.

The story of His life on earth, between the resurrection and the ascension, is related with simplicity. No attempt is made to color or exaggerate. One tells what the other omits. Each describes what he saw.

Had the writers been spinning yarns years later, they would certainly have represented their Master as appearing to His enemies and confounding them. That would have been the natural climax to the story. No writer of fiction would have thought of any other method. If the charge of the critics be true, what an opportunity Matthew, Mark, Luke and John missed!

But the fact is, Christ *did* appear to His disciples. They *did* see Him.

In the third place, even infidels admit that the disciples believed He had risen.

Renan said that a hallucinated woman gave the world a resurrected god. But that is impossible because there was a Matthew and a Thomas to convince and a Paul to convert.

Strauss says His appearances were visionary. But the eleven and the five hundred could not have had the same vision at different times, different places and under different circumstances.

Others insist that He never died. What then of the "water and blood?" How account for it if He were not dead?

Moreover, enemies guarded His body. If He had only fainted, His frame would have been weak and unable to escape from the tomb.

Jesus Himself would have been an imposter. He stated that He would bring His body back from the grave. After His resurrection He declared that He had risen from the dead. His testimony cannot be impeached.

The resurrection of the Lord Jesus Christ is an attested fact of history. There are hundreds of accepted historical events that cannot boast nearly as many witnesses. We have a record of eleven appearances after His resurrection.

First: Mary Magdalene at the tomb.

Second: Peter.

Third: Two disciples at Emmaus.

Fourth: Disciples in the upper room.

Fifth: Disciples with Thomas.

Sixth: Disciples on the shore of Galilee.

Seventh: Five hundred brethren.

Eighth: Disciples on Olivet at the time of the ascension.

Ninth: Stephen at his martyrdom.

Tenth: Paul on the road to Damascus.

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Eleventh: John on the isle of Patmos.

Some of these witnesses saw Him, not once, but several times.

The credibility of several disciples is established by the fact that they were later martyred for their testimony. Men do not die voluntarily without good reason. Eyewitnesses to the resurrection of Christ preferred death rather than denial.

Had the story been false, it is reasonable to suppose that enemies would have produced contrary evidence. The only thing they could do was to spread rumors that the disciples stole his body while soldiers slept.

Think of a Roman guard being asleep — every man. Impossible!

On the other hand, how could such a theft be harmonized with the order in which the grave clothes were found? When thieves break in, they leave everything in confusion.

Not so in the tomb of Jesus! The handkerchief was found neatly folded and in a place by itself. The grave clothes were left in orderly condition. There were no signs of fright and haste, as would have been the case had nervous disciples fought their way past the guard, to deliver the body from the tomb.

A careful description of Christ's graveclothes is given. The language suggests that the writers regarded the garments as being of great importance. In John 20:7 we read that the precious form was wrapped in "linen clothes." Two pieces are mentioned — a napkin or handkerchief around the head, and a larger garment covering the body.

Both were found crumpled and collapsed, lying some distance apart, on the floor of the tomb. The physical body of the Master had been transmuted. The garments remained empty to give mute testimony regarding what had happened.

The fear of the disciples is also a matter to be considered. They were afraid. In fact, they all forsook Him and fled. They had lost courage. Hence they would have been the last people in the world to attempt the theft of a dead body from a tomb surrounded by soldiers.

How can we explain the miraculous change on their part from fear to courage, and even boldness, after the resurrection? Had the group stolen His body, they would have remained in hiding. But the fact that they came out boldly, openly and publicly to proclaim the resurrection, even going so far as indicting the murderers, proves that they had nothing to do with His reappearance.

Enemies produced no contrary evidence. They were utterly confused. Their explanations were childish, absurd and impossible. Had He not risen, they would have been able to prove it.

The founders of all the world's religions have died, without rising from the dead. Christ and Christ alone arose.

When Talleyrand, the agnostic, wanted to establish a new religion and found it difficult, he asked counsel of the king of France and received this answer: "Go and be crucified, and on the third day rise again, and men will believe in your religion."

Thank God, Jesus Christ rose triumphant over the grave . . . and some day we, too, shall rise. But that is another story. May we sing with new fervor, this Eastertide:

Up from the grave He arose,
With a mighty triumph o'er his foes;
He arose a Victor from the dark domain,
And He lives forever with His saints to reign.
He arose! He arose! Hallelujah! Christ arose!

The story is told of a preacher who, being called upon to bury a friend, consulted the four Gospels for a funeral text. He searched for an incident where Jesus might have presided at a funeral, but found none.

There are records of the Master attending three funerals while on earth. However, in each instance, the dead were raised up and restored to life so that no funeral followed. He is Victor over death!

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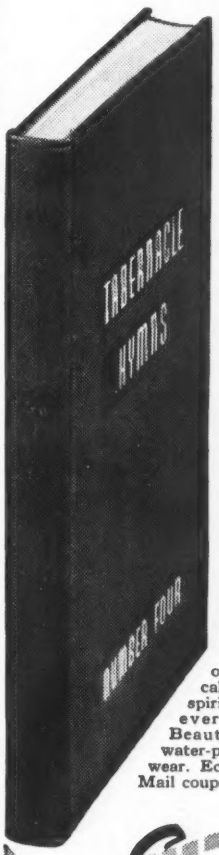

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The Koch Treatment

Announcing a new book which contains a section by Dr. William Frederick Koch that every thoughtful person should read.

A BOOK has just come from the press ... containing latest information on the discoveries of Dr. William Frederick Koch and the system for treating disease which bears his name. He is credited with having introduced a new dimension into the practice of medicine.

Published under the simple title, "THE KOCH TREATMENT," this book contains nine illuminating chapters, written by half a dozen different authors . . . and the price is $1.00 postpaid.

The first paragraph of the Introduction reads as follows:

"The discoveries of Dr. William Frederick Koch are regarded by multitudes of religious folk as a gift of God to our day and generation. Dr. Koch is himself a Bible-believing Christian. His attainments as a scientist have confirmed rather than mitigated faith in God and the Word of God. History will record him as one of the great benefactors of mankind."

Such words as "cancer," "tuberculosis" and "polio" have lost their terror for many people, learning about the new science in the treatment of disease. The therapeutic value of the remedy has been established by thousands of case histories — several of which are reproduced in the pages of "The Koch Treatment."

No claims are made by the authors beyond what has been established by authenticated clinical and hospital reports. The book is announced as "A record of results."

Most of the writers who contributed chapters are physicians, experienced users of the treatment. These men, and hundreds of others like them, are enthusiasts because of results observed among their patients in daily practice.

They testify to a high percentage of cures. All agree that Dr. Koch's contributions to medical science will eventually revolutionize the profession.

His colleagues fear that he will be denied the recognition rightly deserved during his lifetime. This has been the sad experience of others who have pioneered in the field of medicine.

★ ★ ★

ON NOVEMBER 12, 1924, Dr. A. R. Mitchell, a member of the board of trustees of the American Medical Association, wrote Dr. Koch as follows:

"I hope that a little more time will prove that your work is really an epoch-making work, and that you will ultimately secure the full credit and profit to which your service entitles you."

But down across the years, Dr. Koch has had to constantly beat off opposition, and fight for every inch of ground gained, in carrying forward his beneficent labors.

There are drug and other interests who stand to lose millions of dollars in profits, when Dr. Koch's discoveries gain universal acceptance. These groups usually succeed in destroying those whom they mark. They possess great power.

Their technique includes using character assassins, of the Morris Fishbein and Walter Winchell type, to smear victims beyond recognition. Both of these men are now conducting a crusade against Dr. Koch and physicians who use the treatment. Such opposition retards progress and contributes to unnecessary suffering . . . but "truth crushed to earth will rise again."

Dr. Koch's survival must be attributed to answered prayer. In a broad sense, whatever relieves suffering comes within the orbit of Christianity. This incidentally, explains why *The Defender Magazine* has interested itself in the advancement of Koch therapy.

Followers of Christ in all countries outside the iron curtain, including pastors and missionaries of practically every denomination, are mobilized along spiritual lines — praying for the preservation of this God-given remedy.

The Christian Medical Research League, repository of Dr. Koch's discoveries, was conceived in these ideals. Laboratories are maintained and treatments supplied to physicians by this organization.

Job 12:9 is quoted in the Introduction of "The Koch Treatment" ... *The hand of the Lord hath wrought this.*

★ ★ ★

THE BOOK is divided into three parts, each of which contains three chapters, making a total of nine. The titles are as follows:

PART ONE

(1) "The Koch Treatment."
(2) "Koch Cures Confirmed."
(3) "The Koch Wonder Drug."

PART TWO

(4) "Seven Case Histories."
(5) "The Koch Treatment in General Practice."
(6) "Treating Mycosis Fungoides."

PART THREE

(7) "The Chemistry of Our Diet."
(8) "Cause and Treatment of Malignancy."
(9) "Animal Work."

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"REDS IN THE ANTI - DEFAMATION LEAGUE" BY MYRON C. FAGAN. PRICE 50 CENTS. ORDER FROM: DEFENDER PUBLISHERS ... WICHITA, KANSAS.

These chapters, printed in large, readable type and neatly bound in a volume of 120 pages, comprise a valuable contribution to the ever-expanding library of information on the new science.

This book comes as a companion to the one published last year entitled, "The New Science in the Treatment of Disease." The two titles should be considered as halves of a whole and studied together. Their formats are similar but contents different. One compliments the other. The prices are uniform . . . a dollar each.

★ ★ ★

PART ONE of "The Koch Treatment," exhibits scientific progress in biochemistry despite intrigue, harassment and persecution.

Part Two discusses Koch therapy in medical practice, showing how so-called incurable diseases have yielded to its application.

Part Three expounds the philosophy of the treatment and explains the broad principles upon which it is based.

The opening chapter, called "The Koch Treatment," introduces readers to the dilemma which faced K. C. MacDonald, Minister of Agriculture in British Columbia, Canada, in October, 1944.

Reports were at that time current about wonderful results enjoyed by Canadian farmers who had treated diseased cattle with Glyoxylide (the name given by Dr. Koch to his principal synthetic combination).

Mr. MacDonald arranged a meeting of educational, scientific and administrative authorities, who sought to discredit the claims made for the treatment by calling them "fantastic." But there were dairymen present, who testified about amazing results seen with their own eyes. They insisted that facts were facts, no matter what the books said! Their cattle had been cured of mastitis, Bang's disease, infertility and other ailments fatal to dairy herds.

A series of bonafide experiments were set up, and a year later, scientists, and administrative officials placed their unqualified approval upon Glyoxylide. Results of the tests were published in official Canadian government records.

The second chapter, "Koch Cures Confirmed," gives space to the persecutions endured by Dr. Koch and other physicians, at the hands of Morris Fishbein, deposed dictator of the American Medical Association. Included is a reference to the phenomenal cure of Mary Lou Barnes, a polio victim of Columbus, Ohio. Fishbein even tried to discredit the case, in the face of factual hospital records.

Chapter three comprises a ringing defense of Koch therapy by the editor of an Ohio newspaper. The editorial charges that opponents have deliberately lied about the treatment. Let it be noted, that no one has yet dared to answer his challenge, or institute proceedings charging libel. The editor's final paragraph reads: "And may God forgive me if I retract a word of this as a result of pressure from any source."

Part Two opens with the chapter, "Seven Case Histories." Written by Dr. Julian F. Baldor of the Palma Ceia Hospital, Tampa, Florida, it was presented before the annual Convention of the Christian Medical Research League in September 1950. Physicians present will remember Dr. Baldor's dispassionate presentation, and the astonishing photographic evidence offered to support his case histories. Dr. Baldor's work brings new hope for those suffering from diseases that have plagued the human race for centuries.

"Koch Treatment in General Practice," by Dr. W. A. Way of Orlando, Florida, was also originally presented at the 1950 Convention. The article reveals wide experience in the use of Koch therapy, and the doctor seems to have attained an enviable reputation among Florida physicians.

The final chapter of Part Two outlines the favorable results obtained by use of Glyoxylide in the treatment of a rare and fatal ailment, mycosis fungoides. Prepared by Dr. J. S. Schirmer of Corning Hospital, Corning, Arkan-

The New Science In The Treatment Of Disease

This book leaves no doubt that the beneficent discoveries of Dr. William Frederick Koch are destined to revolutionize medical science. They are as revolutionary to medicine as the discovery of atomic energy is to physics. The nine chapter titles may be summarized as follows . . .

(1) THE KOCH CONTROVERSY. Unmasks the enemies of humanity who are trying to keep Koch therapy from suffering mankind.

(2) KOCH AND SEMMELWEIS. Shows how Dr. Koch's opposition is similar to that encountered by Semmelweis, Harvey, Lister, Pasteur and others who have pioneered in the field of medicine.

(3) ANSWERING A SMEAR ARTIST. A man, cured of cancer, answered a series of smear articles against Dr. Koch which appeared in various newspapers.

(4) TREATING POLIOMYELITIS. Case histories demonstrating polio cures by Dr. Adrian Nichols.

(5) RESULTS FROM USING KOCH THERAPY. A record of cures of so-called incurable disease by Dr. J. G. Dickie.

(6) TREATING LEUKEMIA. The report of Ted Singletary's deliverance from what is commonly called "cancer of the blood," by Dr. Julian F. Baldor.

(7) CARBONYL THERAPY. The chemical formula through which Koch Glyoxylide is produced, by Dr. William Frederick Koch.

(8) OXIDATION CATALYST TREATMENT. The philosophy of treating disease according to oxidation catalyst methods explained by Dr. C. E. Hardy.

(9) HISTORY OF DAIRY ANIMAL EXPERIMENTS. Responses on the part of animals suffering from Mastitis, Bang's disease and other diseases, recorded by Laurence B. Thatcher.

(This book is a companion to "The Koch Treatment," reviewed in the present Defender. The two should be studied together.)

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sas, this article submits facts about a scourge so rare that little can be found in medical bibliographies. Dr. Schirmer's exacting report will have great reference value to physicians.

The opening chapter of Part Three — the section devoted to theory and principles, is appropriately headed by an article from the pen of Dr. Koch. His subject is "The Chemistry of Our Diet." The treatise consumes 23 pages and must be regarded as one of the most important pieces of writing yet produced by the noted physician-scientist. *The basic principles of the entire system are explained from the source of highest authority.*

"Cause and Treatment of Malignancy" follows, and considers the relation of vitamins, the hepatic physiology, the adrenal gland and the pituitary gland to oxygenation ... with a discussion of malignant growths, their cause, development and treatment, by Koch therapy. Dr. Harold R. Stark is the author of this paper.

The closing chapter of the book, "Animal Work," by Laurence B. Thatcher, presents the history of a unique organization in the veterinary world ... "Koch Cattle Shots Incorporated." The author outlines results obtained by farmers in use of Glyoxylide, and includes a section of instructions valuable to all owners of dairy herds.

★ ★ ★

FACTUAL and documented, "The Koch Treatment" should be given the greatest possible distribution in the shortest possible time. Millions of sufferers need this book. The Christian world needs it. Doctors need it. Persons in all walks of life should be familiar with its contents.

The specific purpose is to bring enlightenment and encouragement to those in need of bodily help. The price has been kept low, so that the information can be placed within the reach of everyone.

Radio Report From Washington

A Coast-to-Coast Broadcast ... By Upton Close

BACK AND forth, back and forth, goes the battle in Korea, and back and forth goes the battle in Washington, too. Two policies are being followed in the Capital with mule-like stubbornness, regardless of losses. Those two policies are Internationalism and Socialism.

The State Department, dominating the whole Executive, continues to push these policies regardless of how sick taxpayers who have been called to support foreign wars, are getting of those disastrous twins.

Our strength results from free enterprise — the system which we are helping destroy by financing Internationalism and Socialism at home and abroad.

People who want the right to choose their own work and establish their own businesses get crushed under Socialism and Internationalism. The United States is expected to do the giving — 2-million tons of wheat to India; 50-thousand of our best boys in Korea. We are asked to feed and arm many nations. We must be international and think of the welfare of other nations first, according to the policymakers here in Washington.

Countries abroad can be as nationalist as they like, and think of their advantage first. India asks our grain, but sides against us in Asia. Britain gets our billions of dollars, but sells just last week, in one shipment from Penang, Malaya, raw rubber to the value of three and a half million dollars to Red China, with whose armies we are in a killing contest.

Our sons have to take the risk of being massacred in Europe to defend Germans from the Russians — after we helped Russia kill Germans in the last war. The Germans cynically laugh, of course, and hesitate to fight to save us from the communists.

General MacArthur admits he cannot win a decision in Korea under present orders. He says he is helpless to end the war. He can only hang on — kill and get killed, unless he is allowed to attack the Red sanctuary in Manchuria, and is given forces to equal those of the enemy. That makes it a senseless war, fought just to be fighting.

The American people are giving billions of dollars, and according to Marshall 15,000 boys a month, in a war that by the Constitution of the United States, is not a war.

The American people do not know, really, who commands that war. Ballyhoo says, the United Nations commands it. What group in the United Nations, the communists, the anti-Red group, or a group that is in between?

Has the United Nations ever appointed a military high command? Could it be that Dean Acheson is the commander-in-chief of the forces of the free world, that he tells MacArthur where he may bomb and where he may not? Could it be that Attlee of England, who sells rubber and tin to the Reds, has a lot to say in the command?

Here in Washington, Congressmen are being flooded with letters from voters who want the answers. They want to know where they are being taken, on what kind of a ride, with what finish. They have been patient a long time. Now, they want to know.

Newspapers are running polls, "Do you want our troops brought out of Korea? Do you approve of sending a half-million troops to Europe? Do you want the Truman 72-billion-dollar budget cut down? What kind of additional taxes are you able to pay, and how much?" It will be interesting to see the answers to these questions when compiled by the various editors.

Meanwhile, I would like to repeat

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the suggestion of my Lincoln day broadcast in Cleveland — that Republican policy committees try to find out what the nation expects of an opposition party; that its members put bills on the floors of both houses of Congress for the immediate taking of an official poll, in the nature of a special election (the first in our history), on key questions of policy, on the issues John Q. Public will be asked to pay and die for.

Of course, there are Congressmen who will say, "The public must not be allowed to decide such things; they must be left to experts." And there is Tom Dewey who says, "Even Congress must not decide how many boys may go to Europe. That must be left to higher experts than Congress."

But the people who do the paying and dying will decide eventually, you may be sure, just as the French people did in the days when French armies were running all over Europe on the theory that they had to make the continent safe for liberty, and so forth. When the French people were bled out and bankrupted after Napoleon, they came home and took care of France. It would be better to let the people decide now, rather than wait until they are bankrupt, soured and decimated.

Never before were policies so clear-cut. The simplest voters know whether they want the Hoover policy of building strength here, or scattering more money and men around the world. They know whether they think a few thousand Americans in Europe are going to hold Russia back, more than bombs and preparation to strike from here.

Now, I know that you are interested in the views of our new members of Congress, on the grave questions confronting our Country. I have asked the new Congressman from Idaho, John T. Wood, a medical doctor by profession, to be a guest speaker today.

Dr. Wood, did you receive any particular mandate from your constituents in Idaho before coming to Washington?

Dr. Wood: Yes, Upton, I did. First and foremost, I was instructed to try and reduce taxes. Second, to get us out of this Alice-in-Wonderland war.

Upton Close: Well, that is a pretty clear mandate, isn't it? What do you think of the present situation in Washington?

Dr. Wood: It is impossible to explain the bedlam here on just a question of war. That is only a part of the treasonable plot to change our constitutional Republic to a power state, which has been going on here in Washington for the past 18 years.

Upton Close: Dr. Wood, I believe there is a movement among the younger men of Congress — in terms of Congressional seniority, not as to their natural age exactly, to get together and form a policy association. What has happened about that?

Dr. Wood: Just today, 118 of the newer Republican members of Congress put through a special order of business, to find some way out of our problems which are throwing the country into the wildest confusion.

Upton Close: Thank you, Representative Wood from Idaho.

This movement of the newer Congressmen to get together and really form an American policy, is the most encouraging event that has happened in Washington in many a day.

Our existence as a nation is made up of many different segments. I wish to discuss with you, certain parts that are in greatest danger.

Is it our dollar — our economy, or our military machine?

Looking with the eyes of Americans on the safety of America, it is plain that our military forces are vastly stronger here in America, than any machine that could be brought to these shores against us. But it is plain that our dollar — our economy is being licked, is getting weaker. It is plain that Stalin's gang plans to lick us on the economic front.

In a war, you first build up the weak spot where the enemy might break through. Our weak spot is our dollar, our national expenses.

Remember, the South in the Civil War was whipped by its money becoming worthless before it suffered defeats on the battlefield. Our defense manufacturers need more cooperation. They have been given defense orders, but they have not been told how to get the materials. They have not been told how to avoid creating unemployment in turning to war production. They have been hindered by the greed of allies.

While they are short of raw rubber and cotton, Britain, India, Egypt and

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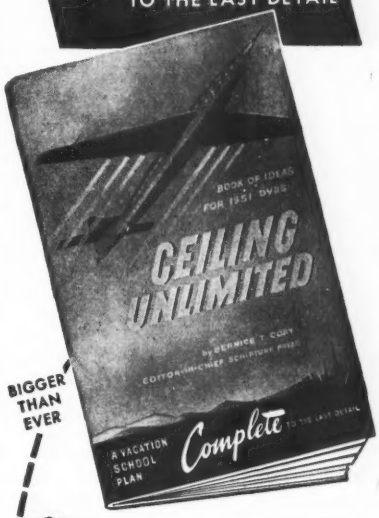

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Australia sell these things to China and Russia. When our producers need tin, Britain charges them $1.89 a pound — ten times what it cost in World War II.

Defense industry is short of aluminum, but neighboring Canada sells her output right over our head to England and Europe, and takes in return the dollars we have given Europe. And much of the aluminum goes on to our enemies.

The big question mark, at the moment, is cotton. Egyptian cotton is bringing $1.00 a pound; ours is supposed to be about half that much. Mr. Brannon, of the Agriculture Department, limited planting in the South last spring, and cotton is short. Our price control closed the cotton market on futures three weeks ago. Nobody knows what it can be bought for now.

Manufacturers are shutting down just as the government is pushing for half their yearly output of 8-million dozen shirts, just to mention one item. Planting season is coming on again, and if the government pegs the price at less than farmers can get for spot sales, producers will plant something else, and there will be a worse cotton famine next fall.

Now, I have another guest here, my own son. I had four sons in the last war, and one of them has asked me if he could come on this program and speak his mind. The third son, Joseph, Jr.

Joseph Close: Thank you, Dad. I asked for this opportunity to get a few things off my chest. A guy can take just so much, even considering the source. And this newest attempt of the keyhole commentator, Walter Winchell, to smear and discredit my dad, Upton Close, is the straw that broke the camel's back, as far as I am concerned.

UPTON CLOSE

Winchell says, Senator McCarthy has repudiated Upton Close, "the coat tail rider." I don't know what he means by repudiated. I have talked with Senator McCarthy's office, in the Senate Office Building here, and they don't know either. But I do know this. My dad edited a newspaper in China (I was born there) and he knew the story of the sell-out of China to the communists long before members of the Senate did. In fact, dad gave many hours of his time to Senator McCarthy when the Senator and his assistants were digging up the record of the Lattimore-Michael Lee-Remington group in China. It's funny to hear Walter Winchell call Upton Close a coat tail rider.

My dad was one of the first national commentators who gave McCarthy a fair presentation. When the Tydings Investigating Committee would not investigate, and Senator McCarthy ran out of money to pay his investigators, it was Upton Close who said so on the air. Senator McCarthy gratefully acknowledged this aid, and as a result, many fine contributions were received by him, and he was able to keep his investigators on the job.

Winchell was contemptuous of Senator McCarthy, and Winchell's friends tried to discredit the Senator then. Now that the nation is behind the Senator, the smear artist wants to get on Senator McCarthy's coat tail, it seems to me, and separate him from those who stood by him from the start — that's if he can! Or maybe it is a scheme to harm both dad and the Senator.

My three brothers and I served in World War II. Senator McCarthy served in World War II. We all did plenty of fighting, while Walter Winchell did plenty of bragging. I am told he put on a Navy uniform, but had to take it off.

Upton Close: Thank you, Joe. I guess that will take care of that New York gossip. I am very proud of my own G. I. Joe, I assure you, good friends.

THREAT TO AMERICA

The Liberal Left

THE MOST dangerous coalition in America today is the "liberal left," which works hand in glove with internationalists to promote world Communism.

The group is comprised of certain intellectuals, socialists, do-gooders, radical labor, and vote-thirsty politicians. This coalition (arm in arm with the Truman "fair deal") is working constantly to put over a program of WELFARE and BUREAUCRATIC projects that comprise what some call the Welfare State. Much of the program has already been put over — helping to increase taxes and inflation. If liberty is to be preserved, we must be aggressive in defending the principles of free initiative wherever they are endangered.

—George W. Robnett.

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The Martyrdom Of Robert Fetler

By Reverend George J. Lambert

Rev. George J. Lambert is a Baptist minister, who with his wife and two children, escaped Communist-invaded Latvia by fleeing across the Baltic in an open boat. He and his colleague, Robert Fetler, were Latvia's two most outstanding Gospel preachers when the reds overran their Country. In the article that follows, he tells the story of his friend's martyrdom at the hands of the Communist secret police.

THE SUDDEN FATE which overtook Christians in the Baltic state of Latvia during the night of June 12-13th, is too frightful for description.

The mind shrinks from memories of such butchery ... but the world needs to know the tragic story of steadfast believers, whose unmarked graves stretch across the bleak wastes of Latvia and the Soviet Union.

Within the space of three or four days, Communist secret police committed an act of savagery in my beloved Country unmatched in modern times. Sadism, wild, rampant and unrestrained was unleashed against the Christians. The persecution of first century Christians pales when compared with atrocities which I have witnessed with my own eyes.

It will always be a source of amazement to me that the civilized world should have showed practically no concern over these barbarities. The people of other countries seemed benumbed in conscience, to the point where the flow of Christian blood meant little or nothing to them.

What kind of an hypnotic spell, spawned in the pits of the anti-Christ, has come over people that this could be the case?

★ ★ ★

ROBERT FETLER was a native Latvian preacher, the son of a greatly respected minister, Andrew Fetler. Both father and son were devout, Bible-believing Christians, eminently successful in the task of soul winning.

The younger Fetler studied for the ministry at Spurgeon College of London, England, becoming acquainted with the English language, and making many English friends — straws upon which, decades later, the reds were to seize as grounds for accusing him of spying and subversion.

In 1924, he was called to the pastorate of the Calvary Baptist Church in Riga, the capital city of Latvia. Upon arriving there, Robert and his family found that the buildings had been allowed to deteriorate. The struggling, disheartened congregation had to be completely reorganized. In time, the Church become a strong Gospel center in Riga under his leadership.

Fetler was also asked to teach in the Riga Bible Institute, where ministers and Russian border missionaries were being trained. Later, London headquarters of the Russian Missionary Society appointed him General Director of their missionary work among Slavic peoples. As a pastor, Bible teacher and administrator, he became a very busy man. His Bible classes were well attended, and souls were constantly won to Christ.

Through all those years, Latvia's fifth column Communists kept their eye on him. The fact that he exalted Christ with such earnestness and success made him their public enemy number one.

★ ★ ★

IN 1936, Robert was called to take over the Russian branch of the Salvation Temple Church in Riga. This organization had large buildings and was a powerful Christian force in the Country. I was minister of the Latvian branch of the same Church, and my cooperation with Robert Fetler became very close.

A constant revival was in progress in the Salvation Temple, and there was great interest in the missionary work. Crowds thronged the large auditorium, and thousands were hearing the Gospel.

Fetler's devotion and zeal for the Lord's work drove him more and more to the front, and his fame as a mighty preacher spread in all directions. He found himself supervising missionary work in Poland and Estonia, as well as Germany.

During all those years, he at no time interested himself in political matters. By nature, he was calm and sweet spirited — not the type of man who, under ordinary circumstances, would make enemies.

When the cataclysm struck, we and other Latvian Christians remained at our posts as long as possible. With Europe aflame and the Hitler-Stalin pact a reality, it became clear to all of us that dark days were ahead.

At pistol point, the president of Latvia was forced to appoint a puppet

THE CARDINAL'S STORY

By Stephen K. Swift

The eyewitness account of Cardinal Mindszenty's battle with Communism in Hungary, presented against a background of breath-taking terror and intimidation. For the first time, the detailed story of the Cardinal's weird transformation is related, by which he was made to betray himself, on orders of the Communist secret police. Complete stenographic report of the trial is a part of the story. The attack upon Cardinal Mindszenty may be taken as a preview of what Communists plan for Christians throughout the world. PRICE $3.75.

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government comprised of Communist officials, after which he was deported.

Andrei Vishinsky, the notorious Soviet prosecutor, came to Latvia, and every vestige of independence was shattered. The land of my birth became one of the Soviet Socialist Republics. Agreements made by the Soviet Union became mere scraps of paper.

Reds immediately confiscated Salvation Temple Church and turned it over to the Communist Party. It became a motion picture theatre and dance hall. Some of the buildings were converted into a red army headquarters.

Thousands of Bibles and other pieces of Christian literature, stored on the premises were trampled under the muddy boots of the red soldiers and destroyed. By a miracle, we succeeded in rescuing 7,000 Russian Bibles, which, in the providence of God, were later distributed to prisoners of war and Russian refugees.

Christian ministers and other religious leaders in Latvia were now obliged to go underground. I found employment as a dock worker and Fetler became a bookkeeper. Financial support of preachers was made a crime, and few dared help their former spiritual leaders, except in utmost secrecy.

A growing problem was that of supporting one's family. Despite working sixteen hours a day, hardly enough could be earned, because of sky-rocketing inflation engineered by Moscow. Prices on the necessities of life increased over 500 per cent.

People had to sell what few belongings were left after the confiscation of property, in order to live. Robert and I had nothing left. Death by starvation and physical exposure stared us in the face. Our families groaned.

The Communists said they were giving us "freedom." But it became clear that they were giving us complete freedom from freedom. They liberated us free from our money, free from our earthly possessions, free from our human rights, free from our churches.

Little children were even snatched from their parents, executed or sent into exile if heard voicing the least opposition to Communism at school.

Some of our people who were not spiritually strong enough to endure this anti-Christ persecution, committed suicide. Some first killed their families before taking their own lives.

★ ★ ★

ROBERT FETLER was harassed from one shabby dwelling after another, and given no peace by his persecutors. He was called for questionings, and in the Communist newspapers was subjected to smear attacks and vilifications.

They accused him of being an enemy of the people. They called him a bloodsucker of the nation's resources. At last he was obliged to find shelter for his family in a cellar on the edge of the city.

The dwindling membership of the Salvation Temple found temporary refuge in the German Reformed Church, which had not yet been confiscated. They placed two rooms at our disposal, which were usually packed with weeping worshippers during services.

On the Sunday morning of June 12th, 1941, I came over to attend services with Robert. The little rooms were packed with familiar faces, although many of our members had already disappeared behind Soviet prison walls.

We prayed together and both of us addressed the little group, endeavoring to comfort sorrowing hearts. A feeling of ominous portent hovered in the air. *Robert and I embraced and said goodbye after the service, not knowing it was the last time we would see each other in this life.*

Sharply at midnight, Soviet automobiles and trucks began roaring through the city. The sound of their motors, racing to homes, back to the railroad yards, then out again into the streets of Riga, continued until dawn.

The Communist secret police were carrying out one of the most fiendish assignments in human history. They were arresting whole families, methodically separating parents from children, husbands from wives, breaking up homes and hauling all to the railroad yards, where the tracks were jammed with freight cars.

Christians were packed into the cars like animals, and denied even the most primitive accommodations. Without legal charge or trial, all of these people were deported to the dread slave camps of Siberia ... for no reason except, that as followers of Christ, they were enemies of the State.

Robert Fetler's hour came at dawn.

He had risen for morning devotions while his family was still sleeping. There was a sharp knock at the door. Opening it, he faced uniformed officers of the secret police. The family was ordered to be prepared for departure in 20 minutes, each to make a separate bundle for himself. No mementoes were allowed to be taken. Bibles were forbidden.

The last thing they did was to kneel together, embracing each other for a final moment of prayer. Then they were taken to the rail yards, separated, jammed into waiting cars, never to see each other again.

★ ★ ★

THIS MASS DEPORTATION action was carried on for two full days. All of us lived in dread, waiting our turn, stricken with gloom and anxiety. Those who could fled to the woods, only to be hunted down and immediately executed.

Former officers of the Latvian army at first tried to organize resistance, but it was too late. The mighty red army was behind the secret police, determined to break the Latvian spirit and obliterate Christianity from the Country.

In those dark hours, I called together some of our younger Christians. The

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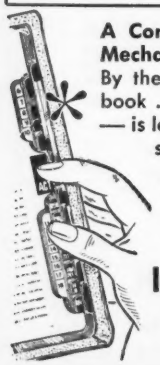

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experience was exactly like that described in John 20:19. We held a season of prayer together, behind curtained windows, locked doors and with the telephone heavily muffled. Members of the secret police were able to transcribe conversations, without the receiver being taken from the hook. We separated, never to see each other again on this earth.

But God seemed to intervene and save a remnant of Riga Christians. Germany broke her non-aggression pact with Russia and struck swiftly across the borders. Fleeing reds poured out of Latvia on all roads, pursued by citizens who armed themselves with Russian weapons left behind.

We had a short period of comparative freedom. The flag was allowed to fly, and the national anthem was sung in the streets. Though the German occupation was firm, we were allowed to carry on missionary work and Gospel preaching without interference.

Then, sorrowing relatives began opening the mass graves and torture chambers of the Communists, searching for loved ones who had disappeared. Collective crimes were discovered, of which the Soviets thought the world would never hear.

★ ★ ★

I WENT OUT to see some of the opened mass graves. Long lines of shattered, tortured, mutilated bodies were lying on the ground. They were only three days in the earth, and therefore the sadness of their torture was still evident.

I passed the body of Arnold Chuibe, formerly of the Latvian State Department. His face was swollen and the forehead shattered by bullet holes. I recognized murdered students of the Latvian University and Engineering Technical School. I recognized the forms of many of our Christian brethren.

With mounting horror, I looked at the arms and legs of numerous dead bodies. The skin, having been stripped from the living flesh, hung like tattered rags around their limbs. Eyes were gouged out; some had deep bayonet wounds in the side; others had throats ripped open like slaughtered animals. Some had fingernails torn off.

They were the flesh of my flesh and bone of my bone, all Latvians — citizens of a neutral, democratic country, in no way responsible to the laws of Soviet Russia. They were not making war against the Soviet Union. Thousands were lying dead on their own soil. Other thousands had been taken into exile for equally torturous deaths.

With mind reeling under the impact of the sight I asked myself, "How are these crimes possible?"

And the answer came back, "This is the fruit of Godless Communism. It is a vision of the world of tomorrow, wherever anti-Christ Communism is permitted to take over."

Later, word reached us that Robert Fetler and his two sons were dead. His two daughters and wife were taken alive to the Soviet Union.

Editor's Note ... While working with Robert Fetler in Riga, Mr. Lambert was supported by the People's Church of Toronto, Ontario — of which Dr. Oswald J. Smith is the pastor.

Dr. Smith sent out a call for prayer five years ago, requesting his friends to pray especially for Mr. Lambert and six other missionaries behind the iron curtain. This is what he said:

"Whether they are dead or alive we do not know. Some of them may have passed on for they have all been severely tried.

"They were trained in our Bible School in Riga years ago, and for more than a decade did magnificent work on the borders of Soviet Russia. Tens of thousands heard the Gospel through their efforts, and at least three thousand were definitely won to Christ.

"They have all gone through great tribulation. We sent them money as long as it was possible to do so. For the last four years, it has been impossible to help them.

May we urge upon one and all to pray for these, our lost workers. As soon as we get further news, we will publish it. God grant that some of them may still be alive, and that in due time we may hear from them again."

Mr. Lambert was one of a small group of Latvian Christians who escaped in a fishing boat to Norway. He is now in the United States, lecturing and preaching to responsive audiences, rendering effective service to the Cause of Christ in our part of the world.

This article is available in pamphlet form ... 5 cents the copy or 50 copies $1.00. Order from Defenders, Inc. ... Wichita, Kansas.)

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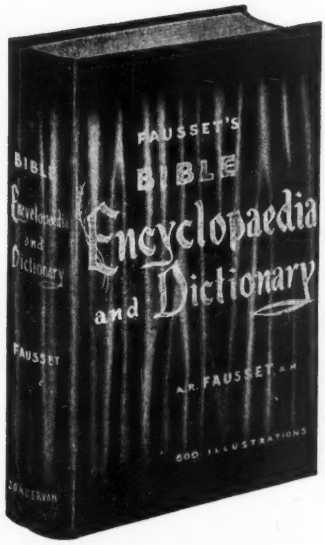

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ANALYSIS OF W

ONE ONLY needs to read bulletins put out by the Anti-Defamation League, to understand that the so-called "Fair Employment Practices Commission" (FEPC) is a Jewish creation. Ten years have elapsed since Franklin Roosevelt issued the first federal order of this kind in 1941.

Since then, repeated attempts have been made to coerce various State legislatures into enacting this type of legislation ... but, on the whole, the program has had hard sledding.

Seven States have FEPC laws with teeth. Bills are presently pending in 13 legislatures, but 9 of these have previously defeated similar measures.

New York has the most dangerous law yet enacted. If carried out to the letter, it would paralyze business and industry by creating hate and discord. Violation of a Commission order is a misdemeanor punishable by imprisonment up to a year or a fine of not more than $500, or both. Which means that an employer is *not* free to hire and fire as he thinks best for his line of business.

Connecticut, Massachusetts, Rhode Island, Washington, New Jersey, and Oregon have followed New York's lead in enacting FEPC legislation.

Because the laws are unpopular with the vast majority of citizens, pressure groups responsible for them have been reluctant to force test cases.

The Oregon, Massachusetts, Rhode Island, Washington, and New Jersey commissions, though some have existed for several years, have never gone to court to enforce a ruling.

Indiana has had an FEPC since 1945, but it provides no penalties for violation.

New Mexico set up a Commission in 1949, but gave it neither money nor power to enforce its rulings.

The Wisconsin law authorizes the State FEPC Commission, as one type of penalty, to publish its findings. But that has never been done.

States in whose legislatures FEPC bills are pending include: Kansas, Minnesota, Iowa, Utah, Colorado, West Virginia, Nebraska, Pennsylvania, Ohio, Arizona, California, and Illinois.

QUESTION. Is it true that the United States is at war?

Answer. Yes; the United States is at war, fighting for the United Nations in Korea.

Question. What is the United States?

Answer. It is hard to say. The United States used to be an independent Nation, but now it seems to be only a fragment of the United Nations.

Question. What is the United Nations?

Answer. The United Nations is an expensive, socialistic, and impracticable scheme of world government.

Question. Expensive? Who pays for it?

Answer. You do, if you are an American citizen.

Question. Well, if Americans pay for the United Nations, do not Americans run the United Nations?

Answer. No; indeed. The United Nations runs the United States.

Question. Is that not a funny situation — that we let somebody else run our affairs and we pay the bills?

Answer. It is very funny. The Socialists in Europe and the Communists in Russia are laughing their shaggy heads off.

Question. What is it going to cost us?

Answer. Who knows? Except that it will bankrupt us.

Question. Well, do we get anything out of it?

Answer. Sure; we get foreign wars to fight alone, as in Korea.

Question. Where is Korea?

Answer. About 7,000 miles away, on the coast of Asia.

Question. Then why are we fighting a foreign war in Korea?

Answer. Because the White House, the State Department and the United Nations arranged it.

Question. What does Congress think about that?

Answer. Under the New Deal, Congress has no right to think.

Question. What do free American citizens think about it?

Answer. Under the New Deal, there are no free American citizens; this is a Nation of taxpayers, nothing else.

Question. Have these taxpayers anything to say about our foreign policies and our fighting United Nations wars?

Answer. Certainly not. Our State Department takes care of all that; and see what it is doing. It has already put us in the Korean War, and with the help of the United Nations it will never run out of foreign wars for us to fight.

Quesion. How did the State Department get us into war in Korea?

Answer. Ask Harry Truman and Dean Acheson and Owen Lattimore. Why do you employ experts unless you want them to expert?

Question. Isn't it their business to keep us out of wars?

Answer. Ask them.

Question. What is the war in Korea going to cost us, anyway?

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WORLD TRENDS

Answer. Ask Truman — or Acheson. Apparently it is going to cost us our Regular Army and Marine Corps. Then in making a new Army we will be in one awful fix. But why bother about that? Haven't you got Truman and Acheson — and Lattimore?

Question. Apparently we are in a mess.

Answer. We are.

Question. Maybe we should do something about the State Department.

Answer. Should we? What do you suggest? And how about the White House, too?

—*Milwaukee Sentinel.*

AN eighteen year old German youth has become a hero of his people. Brought before a Communist tribunal in East Germany for distributing anti-Communist posters and injuring a policeman trying to arrest him, this young man, Josef Flade, told the court, "I love my liberty more than my life."

When sentenced to the guillotine he calmly assured his judges that "thousands will avenge my death."

This act of courage has stirred all Germany as it has not been stirred since the heroic stand of Western Berlin during the Russian blockade. A wave of anger and protest not only in Germany but elsewhere in the world has now compelled the Communist regime to commute the sentence to 15 years' imprisonment.

This means, of course, that Flade is likely to be shipped to Siberia to die a slower death. But his trial and conviction have made a mockery of Communist freedom and justice, and have brought home a warning which, more than the anonymous fate of millions, will, by its individual impact, make the Germans wary of Communist traps.

What is more, the incident shows that even in East Germany the Russians still feel the necessity of yielding, at least on the public record, to the impact of popular opinion when it is aroused sufficiently.

—*Reprinted from the Congressional Record . . . February 5, 1951.*

MR. RANKIN. Mr Speaker, in looking at the walls of this House, or, I should say at the ceiling, a stranger might think we were meeting in the Pyramids of Egypt, from the appearance of these antiquated figures.

The distorted imitation of the American eagle that has been placed overhead looks as if it might have been stepped upon by Joe Stalin. It does not even resemble the American eagle as it appears on the Seal of the United States, which that figure is supposed to represent.

It is my intention to introduce a resolution to remove these ghastly placards, which I understand are composed of plaster of paris, and put the figures of great Americans in their places — those great patriots who helped to establish and build this Republic.

I would like to remove the figure of Napoleon and put that of Benjamin Franklin in its place.

That so-called likeness of Crotius might be replaced by John Adams, or Alexander Hamilton. Innocent III might be replaced by Charles Carroll of Carrollton, one of the great signers of the Declaration of Independence.

That supposed likeness of Suleiman might be replaced by James Monroe.

Then, there is the figure of Caius, it is a wonder they had not put "Confusion" right after it. We might put Andrew Jackson in his place; and replace that figure of Papinian up yonder with that of Martin Van Buren; and that figure of Solon which you see yonder might very appropriately be replaced with that of John Marshall.

And other great American leaders including ex-Presidents, might take the places now occupied by the picture of Hammurabi, Alfonso X, Edward I, Pothier, Colbert, Lycurgus, and all the other representatives of the pre-Christian era — with the exception of Moses.

I would let Moses stay, because he is the man who brought down from Sinai the Ten Commandments that are being so ruthlessly ignored or violated by the enemies of this Government — at home and abroad.

Then, if I could reach a compromise with our Republican colleagues, in addition to the other figures, I would place the figures of Abraham Lincoln and Jefferson Davis, as well as that of Ulysses S. Grant and Robert E. Lee in conspicuous places and follow them up with other American presidents, at least down to the turn of the century.

MR. MASON. Mr. Speaker, will the gentleman yield?

Mr. RANKIN. I yield to the gentleman from Illinois.

Mr. MASON. I want to call the attention of the gentleman to the fact that there is one great American's name up there.

Mr. RANKIN. Two — Jefferson and Mason.

Mr. MASON. And that one is Mason, and the one over there is Jefferson.

Mr. RANKIN. Yes, the only two they have from Virginia — or from

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America. But I will take care of all the States, and the American Republic, if the rest of you will go along with me.

Remember this is the House of Representatives of the United States of America, and not a sanctuary of antiquity, or the tomb of King Tut.

—From the Congressional Record.

MR. RIVERS. Mr. Speaker, there appeared recently a book by Max Lowenthal entitled "The Federal Bureau of Investigation."

This is a lengthy volume and from a casual observation its pretense could easily be mistaken as an objective and authoritative compilation on the mission of the FBI ... and to the unsuspecting and uninformed it could very easily be one of the most expensive booby traps ever contrived by the human intelligence to subtly undermine the most indispensable, effective, honorable, and honored department of our Government — an organization which, during its 42 years of existence, has won fame and respect in every town, hamlet, home, and fireside throughout the length and breadth of this Nation.

Its Director, the Honorable J. Edgar Hoover, towers today above any man on the Federal payroll. He has more influence and prestige in both branches of the Congress than any servant who ever took an oath of office to defend our institutions and the philosophy of our democratic form of government.

Mr. VELDE. Mr. Speaker, will the gentleman yield?

Mr. RIVERS. I yield to the gentleman from Illinois, my distinguished friend and former agent of the Federal Bureau of Investigation.

Mr. VELDE. Mr. Speaker, I received a copy of this book written by Max Lowenthal. It was on my desk when I returned to Washington last Monday. I questioned my staff and asked them if they had ordered it. They informed me they had not, and I know for certain I did not order the book. It apparently was sent to me by the publishers, probably at the request of the author, Max Lowenthal.

I was quoted in this book, I believe on page 422, in a speech I made on the floor of the House in May 1950. In that speech I criticized the Department of Justice and the Attorney General for failure to prosecute some known espionage agents which I happened to have investigated during the time I served with the FBI.

The author, of course, is a very clever lawyer. He is a great artist at twisting the facts. He quoted me in order to get his point across that I was criticizing the Federal Bureau of Investigation and J. Edgar Hoover, my former boss, which is very far from the truth. I had no intention of criticizing Mr. Hoover or any of the staff or members of the FBI.

As a matter of fact, we all know that Mr. Hoover and the FBI have nothing to do with prosecution except to recommend prosecution of known espionage cases. The criticism that Mr. Lowenthal makes of the FBI in this respect is, therefore, very false. It is an undeserved criticism entirely and I resent it.

I sent this book back to the publishers and suggested to them that they obtain the autograph of Max Lowenthal and send it on to Uncle Joe Stalin in Moscow because he would appreciate it a whole lot more than I would.

Mr. COX. Mr. Speaker, will the gentleman yield?

Mr. RIVERS. I yield to the gentleman from Georgia.

Mr. COX. Mr. Speaker, my answer to this attack on Mr. Hoover will be a resolution to provide for a special congressional medal for Mr. Hoover. I expect to introduce this resolution in the latter days of the present Congress or early in the new Congress.

It will be a resolution to confer a special congressional medal upon Mr. Hoover in recognition of the outstanding work that he has done to suppress Communism, and otherwise better the conditions of this country.

It is an outrage that an American who has carried the flag as Mr. Hoover has carried it should be smeared as was done by this pinko, and alleged to be Communist, Max Lowenthal.

Mr. RIVERS. I may say to the gentleman from Georgia that no man in this Nation has done more for the Nation under so many obstacles.

Mr. RANKIN. Mr. Speaker, will the gentleman yield?

Mr. RIVERS. I yield to the gentleman from Mississippi.

Mr. RANKIN. This Max Lowenthal is said to be a Communist; that this book smearing the FBI is nothing but Communist propaganda. If you have any doubt about that, check up on his record.

J. Edgar Hoover is one of the great men of this Nation. If the Congress of the United States had followed the suggestions I have been making for years and made the FBI an independent agency and relieved J. Edgar Hoover of the embarrassment that he now suffers as a result of those who try to tell him what he may investigate and what he may not, if the Congress would make the FBI, the Federal Bureau of Investigation, an independent agency J. Edgar Hoover could be worth more to us today than any other man alive in letting us know what is going on throughout the world.

But he cannot do it with Communists like this abusing him and that little group down there in the Department of Justice trying to stultify him and prevent him from carrying out the duties of his exalted position.

Mr. RIVERS. I thank the gentleman from Mississippi.

—From the Congressional Record.

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From Page 2

The Defender Church of Ciudad Trujillo can accommodate 125 persons ... but it was my pleasure to preach to overflow audiences numbering approximately four hundred. This was considered so out of the ordinary that newspaper reporters were sent to cover the meetings.

Defender missions in Hispaniola came as an outgrowth of a mature program in Puerto Rico ... where, by God's grace, we have been able to establish more than 150 native congregations, a theological seminary, radio ministry, publishing program and other lines of missionary work.

Dr. J. F. Rodriguez, superintendent of Defender missions in the West Indies, visited the Dominican Republic early in 1947. He was well qualified to judge the needs of the new field, having lived there during his youth.

Our friend is credited with being the first man to preach the evangelical Gospel in the Spanish language, to residents of the old city of Santo Domingo. This occurred in 1919 while he was serving as a school teacher. However, a colony of Americans established there for business reasons, had previously organized a small church, with services in English.

During his itinerating tour of 1947, Dr. Rodriguez chose Rev. A. Smester, a trained native Dominican leader, to serve as chairman of the new undertaking. The work has enjoyed four years of steady growth. Mr. Smester has much to show for his efforts. He has organized five mission stations in the interior, in addition to establishing the Defender Church of Ciudad Trujillo.

Another Church has been established in the town of Puerto Plata, under the leadership of Bienvenido Cobles.

II. BIENVENIDO COBLES

I FIRST met Bienvenido on my visit to the Dominican Republic in February of 1949. We made a tour into the interior and he was a member of the party.

Bienvenido at once impressed me as being a man of intelligence, zeal and sincere purpose. His passion for souls and desire to make Christ known was evident.

BIENVENIDO COBLES

I learned that despite lack of missionary or Bible training, he had held meetings in the open air and written a few religious tracts. Bienvenido speaks only Spanish.

Arrangements were made for him to go to Puerto Rico and enter the Seminary in September of the same year. He was given a warm welcome by both students and members of the faculty.

We were able to arrange for a Defender reader in Nebraska to sponsor his education by sending $17.50 a month, the customary per capita cost required for student support.

Bienvenido's fellow students included Christian men from all parts of Puerto Rico. He found himself with companions who diligently applied themselves in their studies during the day, while devoting evenings to evangelistic missionary work. Bienvenido, like others, put his classroom training to practical use. He made good marks and soon established a reputation as a disciplined, conscientious Christian.

In one way, he was a unique student — the first ever to enroll from a foreign country.

Most Puerto Ricans live in poverty. Native converts coming to the School from the interior, sometimes arrive with barely enough clothing to cover their bodies. They have known the pinch of privation all their lives. If required to pay for religious training, no leaders would be produced to shepherd flocks or fan revival fires.

The Seminary offers a three-year course, but some who enroll are obliged to stay longer to qualify for graduation. The sponsorship plan, whereby friends in the United States assume the financial care of individual students, is proving satisfactory.

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biographical statements of their students . . . and regular reports of progress made while pursuing the course of study.

Graduates leave the School disciplined in mind, experienced in practical work, taught in the fundamentals of the Faith and with a heart concern for the lost. "Throughly furnished unto all good works." II Timothy 3:17.

Experience has taught us that trained natives are better qualified to win their own people to Christ than "foreign" missionaries.

Every member of the Seminary faculty is a Puerto Rican. It goes without saying that this group of teachers has the spiritual development of the entire student body at heart.

When the Seminary was first organized, attorneys were instructed to prepare the legal papers in such a way that its Statement of Belief would forever preclude the invasion of false and heretical teachings. By this means, a sound doctrinal Pledge was woven into the very fabric of the Institution — the text of which is as follows:

"We believe, affirm, teach and recognize as essential, immutable and indestructible:

"The supernatural inspiration of the Christian Scriptures as embodied in the sixty-six books of the Holy Bible;

"The existence of a Supreme Being, the Creator of the universe and the personal Heavenly Father of the believer;

"The fact of the Eternal Trinity, Father, Son and Holy Spirit;

"The Creation of Man, whereby humans are endowed with capacities which differentiate them from the lower animal kingdom;

"The Fall of Man, the fact of sin and the necessity of a Saviour;

"The Virgin Birth, Sinless Life, Miracles, Crucifixion, Vicarious Atonement, Resurrection and Ascension of the Lord Jesus Christ;

"The presence, ministry and work of the Holy Spirit;

"The doctrine of the New Birth;

"The Preaching of the Gospel according to the Great Commission;

"The New Testament Ordinances of the Church;

"The efficacy of Prayer;

"The Blessed Hope of Christ's Return;

"The just punishment of all evil; and

"The life everlasting."

This is the clear-cut, understandable Statement of Belief upon which the Seminary rests. It is a Pledge of Faith that will be held sacred and inviolate as long as the School shall exist.

Financial contributors enjoy the assurance that Modernism shall never gain admittance to its classrooms.

III. BIENVENIDO, A TYPE

WHEN Bienvenido's first year at the Seminary drew to a close in the Spring of 1950, he returned for the summer to his home city of Puerto Plata, on the north coast of the Dominican Republic.

There, he began at once to witness for Christ with great earnestness. No opportunity to apply knowledge gained at the Seminary was allowed to pass. On the streets, in humble homes, along mountain trails, people heard him gladly.

A small congregation was soon established, which included a Sunday School for children. Within six months, he had several bright converts, and a nucleus of believers organized — without financial support from any source. Bienvenido lacked proper clothing and often went hungry.

Finally he sent a report and plea for help to Dr. Rodriguez, which was promptly forwarded to Wichita headquarters. It explained the necessity of renting a building in Puerto Plata for worship purposes.

Thereupon, I wrote the friend in Nebraska who had financed Bienvenido's year at the Seminary. A prompt reply was received, expressing willingness to help him, according to the usual *Chapel Plan* which has proven effective in the West Indies.

According to this arrangement, friends in the United States contribute $20.00 a month to the support of a native Pastor and interior worship-center. Persons who thus cooperate are called "Chapel Friends."

Years of prayer and toil have gone into preparation for the awakening which is now taking place in the islands of the Caribbean. The results, in terms of souls saved and Churches established, must be preserved.

Little groups of believers are being banded together for worship purposes

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over wide areas. Some of these centers are in remote and isolated sections, never visited by anyone from the United States. New converts are begging for teachers and preachers, to come and instruct them in matters pertaining to the Gospel. It is truly a "Macedonian Call."

The people, where Chapels are being established, live in poverty and have none of the advantages generally enjoyed by Christians in America. Their plight cannot be exaggerated.

Only in the light of the Gospel do they find hope, cheer and a real purpose in living. There are many instances where the establishing of a single Chapel has resulted in the moral, spiritual and economic regeneration of whole communities.

While on the trip just completed, I learned of five Chapels in Puerto Rico which now have no support. Four of these have had "Friends" in the past but due to deaths and other matters beyond human control, assistance had to be discontinued. One of these worship-centers is new and has thus far received no aid from the United States.

Unless supporters can be found at once, all five of these worship-centers will have to be closed. This represents an urgent need ... and explains why a special Chapel offering blank appears on this page of *The Defender.*

"Chapel Friends" are sent photographs of their Pastors, the place where services are held and monthly reports.

Services are held every night, and Sunday School each Lord's day, in most Chapels. Few congregations have musical instruments. Old fashioned kerosene lamps and lanterns are often used for lighting. A collection is taken at some of the services, which usually average from ten to thirty cents, practically all in pennies. And such giving reflects sacrifice!

Both Dominicans and Puerto Ricans love to sing. They look forward during the day to the evening assemblage when their monotonous routine will be broken by music and a message from the Word of God.

★ ★ ★

BIENVENIDO'S CHURCH at Puerto Plata is important because it represents a northern anchor for the Gospel, as a complement to the missionary undertaking in Ciudad Trujillo on the south side of the Dominican Republic.

Prayer for this good man and his new, struggling congregation is solicited. He is a type ... and his ministry exemplifies the methods being successfully used in hastening the evangelization of the West Indies.

Countless times, such men as Bienvenido Cobles have proven themselves faithful when responsibility for evangelizing a region was thrust upon them. Seminary students are trained in line with our policy of indigenous missions, whereby natives carry the Gospel message to their own people. They know that they are to bear direct responsibility ... and they prepare themselves accordingly.

However, most students graduate from the Seminary before entering the harvest field, but Bienvenido is demonstrating his capacity for missionary leadership by practical results and the obvious anointing of the Holy Spirit.

Bienvenido will never forget February 25, 1951.

On the evening of that day, we publicly ordained him to the Christian ministry at a meeting in our little Church of Ciudad Trujillo. It was a beautiful service, at the close of which the candidate was presented with a new Spanish Bible, in a leather case.

I noticed during the ceremony that Bienvenido's clothes were worn threadbare. He was wearing his only suit and the patches showed that it should have been long since discarded.

When the service was over, I asked my interpreter to have him meet me the next morning at 10 o'clock in the city's central plaza.

I took the good man to a clothing store and furnished him with new garments *from the skin out* ... shoes, hose, underwear, shirt, tie, trousers and jacket.

He went back to his beloved Puerto Plata a happy man, feeling that there are Christians in the United States who really care for him and his people.

LITTLE DUTIES

The everyday cares and duties which men call drudgery, are the weights and counterpoises of the clock of time, giving its pendulum a true vibration and its hands a regular motion; and when they cease to hang upon its wheels, the pendulum no longer swings, the hands no longer move, the clock stands still.

—Henry W. Longfellow.

DISAPPOINTMENTS

The potter may take up the clay again and make another vessel. So God takes up our broken lives and does the best He can with them. Oh, may God inspire us to choose His highest choice, and let nothing hinder all the good pleasure of His goodness, that we may lose nothing of what He hath wrought, but may receive a full reward!

—A. B. Simpson.

CHRIST'S GOSPEL

hand in hand with desperately needed material aid is the service rendered in Jesus' Name to destitute, hopeless, and helpless boys in historic LEBANON through the NEAR EAST BOYS' HOME, a branch of the HOME OF ONESIPHORUS with its similar long-established ministry in China.

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Enclosed find $20.00 as my first payment toward the support of a Chapel-Church in Puerto Rico. You may send me pictures of the worship center and native pastor. I will, to the best of my ability and as God prospers me, send similar offerings from month to month.

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WANTED!

A Pro-American Secretary of State

By Joseph Kamp

THAT the State Department, while pretending to be devoted to the National Government in China during the war, was privately negotiating with the Chinese Communists, who were impeding the war against Japan, was the bomb-shell revelation which Earl Browder, ex-Communist, dropped before the Tydings Committee on April 26, 1950.

Browder testified that on October 12, 1942, when Dean Acheson was Assistant Secretary of State, he and Robert Minor were invited to come to the State Department. There they met, among others, Lauchlin Currie.

They were handed a confidential message to be sent to Madame Sen Yat-sen (now an official of the Communist government in Peiping) for forwarding to Mao Tse-tung, now directing Red China's war against us.

In this message, Mao was advised that a change had been made in America's China policy. The United States, said the memorandum, was not supporting Chiang Kai-shek against the Communists.

The memorandum further stated:

"This Government has in fact viewed with skepticism many alarmist accounts of the 'serious menace' of Communism in China."

Where Dean G. Acheson gets some of his unfortunate ideas for State Department policy was revealed by Philip Hamburger, in the awe-touched Acheson profile he did for the New Yorker Magazine in 1949.

It appears that Acheson has a daily confab with Supreme Court Justice Felix Frankfurter. The Justice, who was a character witness for Alger Hiss, and who was also the sponsor for a government post for Lee Pressman, self-confessed former Communist member, lives near Acheson in Georgetown.

Each morning, if the weather permits, the two master-minds of the Truman Administration meet and walk the mile and a half between the Acheson home and the State Department.

On these walks, Mr. Hamburger explains, Acheson is able to thresh out with the omniscient Frankfurter the problems which are facing the State Department.

Congressman Hugh D. Scott, Jr. on his recent return from Korea, said that one of the questions asked him by our G.I.'s on the firing line was:

"How about this guy Acheson, is he on our side?"

It is a question which is being increasingly asked at home as the American people awake to a realization of who is responsible for the fearful national humiliation which we have suffered in the Far East.

With American soldiers dying miserably in Korea before the shock troops of Communism, America confronts the grim fact that its foreign policy is in the hands of a man whose entire career reeks with pro-Communism.

In the whole roll call of Washington officialdom there is probably no man more unfit to hold public office at a time like this as Dean Acheson as Secretary of State.

And yet, in the face of an almost nation-wide demand for his dismissal, President Truman stubbornly persists in retaining him, and in following his advice.

When we examine the indictment against Acheson, the thing that strikes us between the eyes is the blasting weight of the evidence against him.

In November, 1945, Mr. Acheson, then Undersecretary of State, appeared with Paul Robeson at New York's Madison Square Garden, under the auspices of an organization which has since been cited by the Attorney General of the United States as a Communist front, and declared that —

"There is no specific reason to suppose (that) the vital interests of the American people and Russian people" will ever be opposed.

This false picture of the relationship between the United States and Communist Russia has been continuously painted by Dean Acheson during his career in the State Department . . . until the very recent past.

It has been echoed by his yes-men in the Department.

It has immobilized the American will to resist Russia during the all-decisive years when Stalin was preparing for his present hostilities against our nation.

Had Russia been able to place its own agent as head of our State Department, he could not have served Communist interests more surely than has our present apostle of Red appeasement.

To continue this misleader in office, in the face of what has happened, is a gratuitous slap in the face of every loyal American.

To allow the fate of our Country to rest in his stupid, bungling hands, in the perilous weeks and months ahead, would be an invitation to disaster.

DEAN ACHESON MUST GO!

His successor must be a man unreservedly pro-American.

"The Strange Death of Franklin Roosevelt"

By Emanuel M. Josephson

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A NEW SONG

Dr. Clovis G. Chappell

"He hath put a new song in my mouth." (Psalm 40:3)

HERE IS A WORD to interest the most listless. However drowsy we are, this text ought to rouse us into eager wakefulness. If lacking hope, we should be startled to glad expectation. It is a word especially needed by the jaded generation of which we are a part.

Life has grown old for many of us. In spite of facilities for thrills, we find the business of life rather stale and unexciting. "What has been will be, and there is no new thing under the sun," said a bored cynic many years ago. To this pessimistic declaration many are ready to give a hearty "Amen."

But here is one who has found a new song. Life for him is not in the sear and yellow leaf; it is in the full flush of spring. He has therefore a story to tell that we greatly need to hear.

THE SOURCE OF THE SONG

From whence comes this *new* song?

It is not merely a song of youth. There is nothing to indicate that the poet is singing simply because he is brushing the dewy flowers of life's morning. Even if such were the case, we know that youth cannot always be depended upon as an inspirer of song. Sometimes youth sings and sometimes it does not. Modern youth seems often to find life as drab and unexciting as do some of those nearing the sunset.

Nor does the song have its rise in the hills of prosperity and worldly success. There is no hint that the singer found fame or fortune. As a matter of fact, no one has yet proven that the prosperous are more songful than the failures.

Some years ago I was entertained in the home of a man whose wealth amounted to millions. During the afternoon the husband and wife took me for a drive over the city. Suddenly, in spite of the fact that company was present, the wife burst into tears. She lived in a palace and seemed to possess all that heart could wish, but she was weeping instead of singing.

Neither is the poet singing because of rugged determination. There are times in which we sing from a sense of duty. We feel that for the sake of others it is the thing to do, and we are right. There is something finely heroic about the man who refuses to parade his sorrow, but rather locks it all in his heart and smiles on the world. It requires a high type of courage to keep a song upon the lips while there is a sob in the heart.

What then is the source of the song?

It is a gift of God. "He hath put a new song in my mouth," declares the Psalmist joyously. His song has a fountain source that is abiding. His music need never be hushed into silence nor changed into discord, for it is born of the inexhaustible resources that are locked in the heart of God.

THE NATURE OF THE SONG

It is a song of deliverance. "He brought me up also out of an horrible pit, out of the miry clay."

How he got into this pit we are not told. He may have plunged into it through some great and devastating calamity. He may have fallen into it through his wilfulness or carelessness or spiritual stupidity. But regardless of how he had come to be there, he was where every man at some time finds himself, and there was no shutting his eyes to the tragic situation.

He could never forget the stark horror of it all ... the dark and cold. The pit was unspeakably lonely and silent as death itself. That which brought his awful plight to the very climax of hopelessness and despair was that he could find no solid resting place for his feet. For this pit had no firm masonry for its floor. It did not even have water. It only had stenchful mire that gripped him with tenacious fingers and slowly dragged him into a ghastly grave.

The singer tells us that he was sinking, and horribly sure that all was over. He cried desperately for help, and there was One who answered his cry. He stretched up a helpless hand, and that hand was seized by One who was mighty, and he felt himself lifted to safety. Since then, he has had a song upon his lips.

It is a song of deliverance. Some of us can join him in the singing of it, for such a song befits the lips of every man who has greatly sinned and been greatly saved. It is even more fitting for the lips of those who, because of tender nurture in younger years, avoided the pit and learned the song in their childhood.

It is a song of security. "He set my feet upon a rock, and established my goings." This miraculously delivered man walks today with assured confidence. His aplomb is born not of faith in himself, but of faith in God.

It is God who has enabled him to say with the prophet, "He maketh my feet like hinds' feet." He has been given a bracing sense of security. His footing is firm and secure. He does not look to tomorrow with feverish fear as he once did. The old horror is gone, and he can now look ahead with quiet eyes, knowing that the God who keeps him today will be sufficient for him tomorrow.

The song is also one of gratitude. In the consciousness of his deliverance and security, the poet cannot withhold his praise. He bursts into song as naturally as a bird.

We are not so grateful as we ought to be, any of us. One day Jesus healed

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ten lepers. Having been healed, nine of them hurried on their separate ways, utterly forgetful of the Healer. Too often we join the nine. Too rarely we join the one. The Psalmist is among those who came back. His is a song of thanksgiving.

Finally, this song is winsomely and fascinatingly new. There is no real virtue in mere novelty. Neither new songs nor new gospels are needed. I recently heard a wise preacher say to a group of theological graduates: "My young friends, when you begin to preach and one comes forward saying 'That was a new thought you gave me today, I never thought of it before,' don't be too elated over it. The chances are that he will never think of it again."

This song is new, not because it is merely unique, but because it is born of experiences that are new and vital to the singer. If we have a fresh, vital experience of God, our song will be as new and fresh as the first rose of June, yet as old as the ordered coming of the seasons. Just as long as we are making new discoveries in God, so long will our song be enchantingly new.

THE VALUE OF THE SONG

Why should we covet this melody for ourselves?

It is an unspeakable benediction to him who possesses it. Song means joy, laughter, gladness. Most present day religion is short of joy. Therefore it is short on power. "The joy of the Lord is your strength."

It is a sources of strength in hours of bereavement or when our dreams fail to come true. It is a steady staff upon which we lean when the rain is on the roof and the light has gone out of the skies. It is a strong anchor when the fierce tempest toys with our bark, and sorrow sits like a troubled spirit in every chamber of the heart.

It is a source of strength in times of temptation. There are those, who in some measure, can resist the downward tug through sheer force of will. There are others who may be able to get past the death-haunted shores where the sirens sing by the poor expedient of stuffing wool into their ears.

But the method of Ulysses was better. He took on board with him one whose song was so much more winsome than the sirens, that the music of those death-dealing creatures lost its spell. This is the sure way of victory for ourselves. The most alluring songs the world can sing will lose their enchantment and become jarring discord if we have the song of the Psalmist in our hearts.

This new song is not only a benediction to the singer, but to his fellows as well. "Many shall see it," sings our poet, "and fear, and shall trust in the Lord."

John Milton declared that he who would write a great poem must himself be a poem. And our singer has attained in some measure the high standard set by Milton. With this new song upon his lips that is but an echo of the song within his heart, he has himself become a song. There is a winsomeness and charm about his life that may be seen as well as heard. He is so in tune with the Infinite that those whose lives he touches cannot resist his spell. They yearn to know his secret, and finding it, come to trust in the Lord.

We are not going to win the world by our wails, nor by our complaints. We are not going to win by persistently prating about what is wrong with the Church. We are not going to win by proclaiming what a distressingly hard time we are having as we try to serve the Lord, nor shall we win by discordant lives that clash like violins played out of tune.

But we can win through the appealing winsomeness of lives in tune with Christ. If there is harmony in our lives, somebody is going to ask the secret. If we show the way to the new song by the beauty and charm of our lives, "many shall see it, and fear, and shall trust in the Lord."

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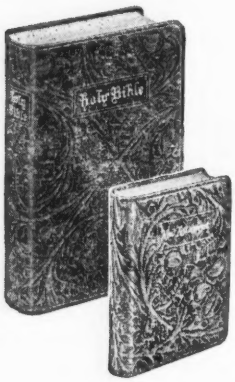

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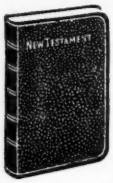

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—*Benjamin Franklin.*

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Language is as much an art and as sure a refuge as painting or music or literature.

—*Jane Ellen Harrison.*

Consider the turtle. He makes progress only when his neck is out.

The best education in the world is that got by struggling for a living.

—*Wendell Phillips.*

Manhood, not scholarship, should be the first aim of education.

—*Ernest Thompson Seton.*

Beware of the devils on the lefthand side.

—*Tibetan Proverb.*

No one has great grace who feels too much his own worthiness.

Faith is never surprised at success.

Life without industry is guilt. Industry without art is brutality.

—*John Ruskin.*

Every country in the world has its hands up to the elbows in the American taxpayer's pocket.

—*Senator Kenneth Wherry.*

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Try all your keys. Never despair. God leaves no treasure-house locked against us.

We shall force the United States to spend itself into destruction.

—*Lenin.*

When the state is most corrupt, then laws are most multiplied.

—*Tacitus.*

Accepting government aid is like taking drugs — pleasant at first, habit-forming later, damning at last.

—*W. W. Ward.*

Virtue or morality is a necessary spring of popular government.

—*George Washington.*

There is no security in a bankrupt state.

—*Congressman Wint Smith.*

Life's greatest tragedy is to lose God and not to miss Him.

—*F. W. Norwood.*

The worst moment for the atheist is when he is really thankful and has nobody to thank.

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I dare no more fret than curse or swear.

—*John Wesley.*

If I neglect prayer for a single day, I will lose a great deal of the fire of faith.

—*Martin Luther.*

Give according to your means, or God will make your means according to your giving.

The church is fairly well supplied with conductors. It has a shortage of engineers, but an overplus of brakemen.

All my life I have lived in the presence of fine and beautiful men going to their death through alcohol. I call it the greatest trap that life has set for the feet of genius.

—*Sinclair.*

Alcohol makes men colorful — gives him a red nose, a white liver, a yellow streak, and a blue outlook.

The habit of using liquor by men in office has occasioned more injury to the public than all other sources. Were I to commence my administration again, the first question I would ask a candidate for office would be, "Do you use ardent spirits?"

—*Thomas Jefferson.*

Contentment often serves as a brake on the wheels of progress.

While just government protects all in their religious rites, true religion affords government its surest support.

—*George Washington.*

Nothing is more wretched than the mind of a man conscious of guilt.

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BOOK REVIEWS

MANY INFALLIBLE PROOFS

By Dr. Arthur T. Pierson ... Zondervan Publishing House, Two Volumes, Cloth Binding, Price $3.00.

DR. ARTHUR T. PIERSON, a great Christian apologist of the last century, wrote these two books to confirm the believer's faith ... and to silence skeptics who insist on raising their puny voices against divine revelation.

They have been described as "the peerless product of his research."

The Apostle Paul applied the modern scientific method to things spiritual when he told Grecian Christians to "prove all things." We are not asked to rely upon blind faith. God has endowed men with powers of investigation, reflection and reason for use in examining and discerning truth.

To believe hastily may be to embrace error. Many Christians are able to rattle off their beliefs in a few minutes, but find themselves embarrassed when some Socratic minded person pins them down as to *why* they believe.

Scripture enjoins all to "have a reason" for the hope they hold. It is incumbent on twentieth century Christians to acquaint themselves with the sure proofs of their faith.

Since the Scriptures are regarded as the source of highest authority, it follows that the claims of Christianity stand or fall depending upon the validity of the Bible.

Volume I of Dr. Pierson's set, is devoted to strong reasons for believing the Bible to be God's inspired Word. The eight chapters are entitled:

"Weighing the Proofs," "The Prophetic Seal," "The Prophecy of the Ruin of Jerusalem," "Miracles: Are They Possible and Probable?" "The Witness of the Bible to Itself — Its Scientific Accuracy," "The Scientific Truth of the Word of God," "The Moral Beauty of the Bible" and "The Moral Sublimity of God's Word."

The written Word being vindicated, Dr. Pierson proceeds to the Living Word in Volume II. Here we have six chapters:

"Christ in the Old Testament," "The Person of Christ," "The Mystery of the God-Man," "Christ the Teacher from God," "The Originality of Christ's Teaching" and "The Power of Christ's Teaching."

"Many Infallible Proofs," contains a timely message for the present age of doubt and confusion, when so many voices are calling men aside from the truth. Zondervans deserve thanks for reprinting this great Christian classic at the reasonable price of $3.00 for both books.

52 WORKABLE YOUNG PEOPLE'S PROGRAMS

By Theodore W. Engstrom ... Zondervan Publishers, 175 Pages, Cloth Binding, Price $2.00.

WHERE is there a director of young people's work who has not been perplexed by the question, "How can I get new ideas for meetings?"

Because youth groups are the quickest to grow bored with stereotyped services, program planning is a never-ending problem. The search for new, interesting and original material is a perennial matter.

Happily, for the next year at least, one need only turn to a single book: "52 Workable Young People's Programs," by Theodore W. Engstrom, the well known Editor and Author. These programs are complete, workable, delightfully different and sensible.

Mr. Engstrom's purpose is to "challenge leadership to realize what can be done with a group of young people, whether it be large or small" when attractive, appealing and effective programs are available. The thought is not to relieve leaders of planning, but to present a handy supply of suggestive material, evangelical and Christ-centered in content, from which to draw.

Variety is the keynote of this book. No two services outlined by Mr. Engstrom are alike, so the rut of sameness is avoided. Each lesson has a definite aim, geared to cultivating the highest and best ideals of earnest youth.

Among the programs outlined are "Hymn Stories," Bible Lands and Customs," " 'What's New Among Christians' News Program," "Sealed Orders Program," "Choosing Our Companions," "What Shall I Read?" "Temperance Program," "A Christian Back to School," "Debate," and many others.

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in language for the layman. He weighs its implications in modern war, and gives special consideration to that thermo-nuclear monster, called the Hydrogen Bomb.

A decision was made some time ago to attempt the manufacture of hydrogen bombs. Following a public announcement to this effect, a cloak of secrecy was dropped over the whole matter. It must be assumed that production of this, the most terrible of all bombs, is going on at utmost speed.

The primary purpose of the present book is to evaluate the H-bomb from the viewpoint of Bible prophecy. Among the most ominous shadows of the end-time, is the discovery and development of this superhuman instrument of destruction.

Six questions are propounded by the Author. The answers comprise six separate chapters.

"The H-Bomb, what is its nature?" considers technical and prophetical aspects.

"The H-Bomb, Is it the deadliest weapon ever invented?" presents the horrifying implications, based upon documented scientific opinion.

"Does Russia have the secret?" argues the grim possibility that we may be racing to keep up, rather than stay ahead, of Soviet developments.

"Will it, or should it be used?" discusses moral and humanitarian elements in the controversy.

"Has it any prophetic significance?" contains a message of particular interest to students of Bible prophecy.

"The Night Cometh," shows that there is no doubt in the Author's mind that the present dispensation is rapidly drawing to a close.

The final chapter, "Is the Church Ready?" places responsibility upon Christ's followers to redeem the time in which they live by effective witnessing regarding the soon return of their Lord.

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Dr. Berkhof discusses (1) The History of Hermeneutical Principles, (2) The Proper Conception of the Bible, (3) Grammatical Interpretation, (4) Historical Interpretation, and (5) Theological Interpretation. His manuscript was enthusiastically endorsed by scholars who read it prior to publication.

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2 cups of I Samuel 30:12
1 cup of Numbers 17:8
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SUNDAY SCHOOL

LESSON NUMBER ONE

March 18, 1951

FACING CALVARY

Mark 14:22-27; 32-36

MEMORY TEXT: "Though he were a Son, yet learned he obedience by the things which he suffered." Hebrews 5:8.

(1) THE KEY WORD OF THE LESSON IS "BLOOD."

Today's lesson considers events so sacred in their significance that they may be approached only in a spirit of prayer, solemnity and awe. We are on holy ground.

The symbolic meal was an interim ceremony, canceling the Passover and establishing a sacred memorial to the Saviour's redemptive sufferings. This event marked the inauguration of the Christian communion table. The Passover had, through the centuries, looked back to the slaying of lambs in ancient Egypt . . . and forward to the sacrifice of the Lamb of God for the sin of the world.

Bread and wine at the communion table would henceforth commemorate deliverance from the bondage of sin.

Handing His disciples the wine, Jesus said: "This cup is the new testament (covenant) in my blood." (Luke 22:20)

A covenant is an arrangement which God sees fit to establish between Himself and His creatures. According to the *new covenant*, God has redemptive dealings with men during this age only on the basis of the blood of His Son. How essential then, for us standing in need of the benefits of salvation, pardon, peace, power, sanctification and glorification . . . to understand and appreciate the redemptive work of Jesus Christ!

The Modernist view of our Lord's death is unscriptural and Talmudic. Many so-called "liberal" theologians do not know that they are Judaizers, parroting Jewish views regarding the person of Christ. Liberal churchmen promulgate *anti-Christ* doctrines.

The blasphemy of which such men are guilty, is illustrated by the following letter from Harry Emerson Fosdick, Pastor of New York's Riverside Church, written to Mr. W. B. Barnhart on January 31, 1945 . . .

"I have received your letter. I am constantly astonished at the things people say about me, and never much more so than by the recent report that you sent me of the strange statement in your recent discussion group. He never read any statement from me publicly announcing my change of thought.

"I am a liberal in theology, and have been so ever since I was a young man. Far from changing, I have gone straight ahead with it, and I should say again just what I said to you in the letter I wrote you on January 4, 1937.

"Of course, I do not believe in the Virgin Birth, or in that old fashioned substitutionary doctrine of the Atonement; and I do not know any intelligent Christian minister who does.

"The trouble with these fundamentalists is that they suppose that unless one agrees with them in their doctrinal set-up, he cannot believe in the profound, substantial, everlasting truths of the Christian gospel that transform men's lives, and are the only hope of Christ's saviourhood in this world. When, then, they hear me proclaiming these everlasting truths, they think I must believe in their fundamentalism. As a matter of fact, I regard it as a perversion of the Christian gospel."

Modernists differ on details regarding the Cross.

Some regard it as an accident, unforeseen by Christ. But our Lord knew what was coming and voluntarily laid down His life. (Mark 9:30-32)

Others look upon His death as that of a martyr. Paul watched Stephen suffer martyrdom, but never associated the incident with the forgiveness of sin.

All liberals profess to see in Calvary a *moral example*, and willingness of an unfortunate Victim to pay the supreme price for the sake of an ideal.

Fosdick says: "I do not believe in the Virgin Birth, or in that old fashioned substitutionary doctrine of the Atonement."

God's Word says: "Behold a virgin shall conceive and bear a son." "And without shedding of blood is no remission."

Scripture presents Christ's death as propitiatory, conciliatory and substitutionary. (I John 2:2. Romans 5:10. II Corinthians 5:21)

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(2) THE KEY VERSE IS MARK 14:36.

"Take away this cup from me: nevertheless not what I will, but what thou wilt."

The Master was "sorrowful even unto death." He shrank from something that was approaching, symbolized as a *cup*.

What was the cup from which He asked, if possible, to be excused? Was it ignominious death on a Cross? Did this impending ordeal frighten Him? Was He afraid to die? No! Because He knew that this sacrifice had been arranged in eternity, "from the foundation of the world."

There is here a depth of meaning. The thought that terrorized Him was *separation from His Father.*

He became your Sin Bearer and Substitute on Calvary. Figuratively speaking, the sins of the world were piled mountain high upon His shoulders. The Scriptural record affirms that God's eye is so holy that He cannot look upon sin. God therefore withdrew and Jesus passed through the ordeal alone. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (II Corinthians 5:21)

Christ Jesus became separated from the Heavenly Father, when redemption's plan was consummated. Hence the cry from Golgotha, "My God, my God, why hast thou forsaken me?" This was the cup.

(3) THE KEY FACT: DEATH CANNOT HARM THOSE IN THE FATHER'S WILL.

It may be that inspiration has preserved the sacred scene in the Garden, to encourage those who struggle to make their consecration complete. "Though he were a Son, yet learned he obedience by the things which he suffered." (Hebrews 5:8)

Humans possess free moral agency. They can accept or reject. To be self-willed is sin. To be God-willed is salvation. In Christ we have the great example and perfect pattern toward which men should strive. *His will was completely submerged in the will of God.*

LESSON NUMBER TWO

March 25, 1951

LIFE THROUGH DEATH

Mark 15:33-47; 16:1-7

MEMORY TEXT: "He is not here: for he is risen, as he said." Matthew 28:6.

(1) THE KEY WORDS OF THE LESSON: "DARKNESS" AND "MORNING."

Rough hands nailed our Lord to the Cross at nine o'clock in the morning, inflicting earth's cruelest punishment upon the only innocent man since Adam's fall.

At noon, awe-inspiring darkness began to settle over the earth, punctuated by a shattering earthquake that cracked open tombs, and invested this greatest of tragedies with gloom expressive of its real character. The Saviour was pronounced dead by the middle of the afternoon.

Hanging above the crowd in excruciating pain, the Victim received little sympathy from the gazers. Chief priests stood by, gloating over their triumph. They railed at the Man on the Cross. They laughed and scoffed and mocked: "He saved others; himself he cannot save."

As darkness settled more deeply, a mysterious cry was heard: "My God, my God, why hast thou forsaken me?"

It was a cry of conscious innocence. Jesus Christ was judged in the sinner's stead. Lost men are saved — not by anything they *do*, but by what He *did!*

Torturous fever and burning thirst accompany crucifixion. At the height of the agony, a soldier dipped a sponge in sour wine and lifted it to His parched lips. As it was refused, the mockers shouted: "Let alone; let us see whether Elias will come to take him down."

With this act of unfeeling cruelty, the sufferings came to an end. Matthew, Mark and Luke note the *loud voice* proclaiming, "It is finished." Roman bystanders were so impressed, that the centurion was moved to exclaim, "Truly this man was the Son of God."

The Jews succeeded in bringing about His crucifixion but they could not destroy Him . . . for in death He fulfilled His own words: "No man taketh it (life) from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again."

Before sunset, the torn body was removed from the Cross and laid to rest in the tomb of a rich man, a secret disciple, Joseph of Arimathea. Nicodemus bought a hundred pounds of myrrh and aloes to be wrapped with a linen cloth around the lifeless form. It was prophesied in Psalm 16:10 that the body of Christ would not "see corruption."

Isaiah 53:9 announced that His form would be placed in the tomb of a wealthy man. This was contrary to what might have been expected because He had no earthly possessions. "The foxes have holes, and the birds of the air have nests," said He, "but the Son of man hath not where to lay his head."

Old Testament prophecy anticipated every act that led up to the Crucifixion and Resurrection.

A smitten shepherd. Prophesied Zechariah 13:7. Fulfilled Matthew 26:31.

Betrayed for 30 pieces of silver. Zechariah 11:12-13. Fulfilled Matthew 27:9-10.

Death with malefactors. Prophesied Isaiah 53:12. Fulfilled Luke 22:37.

Buried with the rich. Prophesied Isaiah 53:9. Fulfilled Mark 15:43.

Given vinegar and gall. Prophesied Psalm 69:21. Fulfilled Matthew 27:34.

Lots cast for his garments. Prophesied Psalm 22:18. Fulfilled John 19:24.

Dying words foretold. Prophesied Psalm 22:1 and 31:5. Fulfilled Matthew 27:46.

Not a bone broken. Prophesied Psalm 34:20. Fulfilled John 19:33.

His body pierced. Prophesied Psalm 22:16. Fulfilled John 19:34.

Jewish leaders appeared before Pilate, demanding the tomb be secured by a Roman guard and the imperial seal. They professed to fear that the disciples might try to carry Him away during the night. But in reality they were trying to circumvent a return to life as He had predicted, by closing all exits to the tomb. In the end, this created double proof of the Resurrection.

No human effort could hinder the events which transpired as it "began to dawn toward the first day of the week." The earthquake, the angel with glittering countenance and garments, the displaced stone . . . small wonder the "keepers did shake, and became as dead men."

(2) THE KEY VERSE IS MARK 16:6.

"Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him."

As a result of the Resurrection, Christianity has a unique attitude toward death. "Fear not them which kill the body," Jesus said.

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His triumph over the tomb demonstrates the certainty of life after death. He died and lived again. After the Resurrection He recognized His friends. After our resurrections we shall know as we are known . . . because He was the "first fruits of them that slept." (I Corinthians 15:20) He came forth a deathless, diseaseless, sinless, tearless body. "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him."

(3) THE KEY FACT: DEATH IS THE PASSAGEWAY TO LIFE.

The seed dies in the soil, that new life may come forth. The sinful nature of the Christian dies, that the life of Christ may come forth. Life, through death is the order!

This fact is illustrated by the Resurrection of Christ. (John 12:24)

"If the Father deigns to touch with divine power the cold and pulseless heart of the buried acorn and to make it burst forth from its prison walls, will He leave neglected in the earth the soul of man, made in the image of his Creator? If He stops to give to the rosebush, whose withered blossoms float upon the autumn breeze, the sweet assurance of another springtime, will He refuse the words of hope to the sons of men when the frosts of winter come?

"If matter, mute and inanimate, though changed by the forces of nature into a multitude of forms, can never die, will the imperial spirit of man suffer annihilation when it has paid a brief visit like a royal guest to this tenement of clay?

"No. I am sure that He who, notwithstanding His apparent prodigality, created nothing without a purpose, and wasted not a single atom in all His creation, has made provision for a future life in which man's universal longing for immortality will find its realization. I am as sure that we live again as I am sure that we live today.

"In Cairo I secured a few grains of wheat that had slumbered for more than thirty centuries in an Egyptian tomb. As I looked at them this thought came into my mind: If one of those grains had been planted on the banks of the Nile the year after it grew, and all its lineal descendants had been planted and replanted from that time until now, its progeny would today be sufficiently numerous to feed the teeming millions of the world. An unbroken chain of life connects the earliest grains of wheat with the grains that we sow and reap.

"There is in the grain of wheat an invisible something which has the power to discard the body that we see, and from earth and air fashion a new body so much like the old one that we cannot tell the one from the other.

"If this invisible germ of life in the grain of wheat can thus pass unimpaired through three thousand resurrections, I shall not doubt that my soul has power to clothe itself with a body suited to its new existence when this earthly frame has crumbled into dust."

—*William Jennings Bryan.*

LESSON NUMBER THREE

April 1, 1951

GOD AND CREATION

Genesis 1:1-5; 26-31

MEMORY TEXT: "The heavens declare the glory of God; and the firmament sheweth his handiwork." Psalm 19:1.

(1) THE KEY WORD OF THE LESSON IS "BEGINNING."

Today begins a series of lessons dealing with the broad scope of Biblical history, from creation to consummation. Great crises of Old Testament times have been selected as essential steps leading up to the appearance of Christianity on the earth.

The Genesis account of creation is invested with simple dignity unmatched in literature. A sublime subject, it needs no adornment. Unnecessary words are not included. No argument is offered. The underlying truths of creation are stated in matter-of-fact style. It would be presumptious to attempt an explanation of the universe on any basis other than "In the beginning God."

A right concept of God is so necessary to human minds that the Psalmist was moved to declare one a fool who doubted His existence. "The fool hath said in his heart, There is no God." (Psalm 14:1)

It does seem rather foolish for a man to rail against something he says does not exist!

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The simplest rule of logic demands that we relate cause and effect in our thinking. Creation is obviously an effect, produced by a first Cause. The existence of a watch presupposes a watchmaker. The existence of a shoe presupposes a shoemaker. The existence of creation presupposes a Creator.

God is superior in every way to all of man's capacities, but His nature cannot be defined. If God were a being that could be understood, He would be too small for man to worship. There are some verities so plain as to need no proof, and so high that they admit none.

There is thought in the brain of man, and life in the cell of animate matter, but no scientist has ever been able to isolate either by a material demonstration. Yet we know they exist.

Silent forces rule the world. Visible effects emerge from invisible causes. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." (John 1:18) In other words, *Jesus Christ materialized deity on this planet.*

The first verse of Genesis refers to the "beginning," or dateless past, when the heaven and the earth were created. Lucifer was in control of the planet. His kingdom collapsed through rebellion against God. (Isaiah 14:12-15). The second verse records this fact: "The earth was (became) without form, and void" . . . wrapped in darkness and vapor.

The six "days" refer to a *new* beginning. Black gases were rolled back on the fourth day so that the Sun, moon and stars became visible. Man was created on the sixth day.

(2) THE KEY VERSE IS GENESIS 1:27.

"So God created man in his own image, in the image of God created he him; male and female created he them."

However little he may resemble his Creator today, it is here affirmed that man was created after the likeness of his Maker. This includes true personality, with powers of self-conscious reflection, volition and holiness of character. Man was responsible, under God, to rule the lower creation. It is this image, now sadly marred, that separates humans as by a great gulf, from the lower forms of life.

We do not know what bodies were like before the Fall. For this reason, it cannot be said that the material body represents the true image of God. But there remained sufficient resem-

blance that nothing incongruous was done when the Lord assumed a human body, dwelt on earth, and then bore it in resurrection form to the right hand of the Father to be glorified.

(3) THE KEY FACT: MAN'S FIRST DUTY IS TO WORSHIP GOD.

This image-likeness stamped in the soul makes man "incurably religious." All untutored men have fixed beliefs of God or gods.

If the savage and uncivilized tribes of earth have strange ideas about their supposed deities, it is because they have no written revelation such as the Christian possesses. But regardless of their religious views, we must be impressed by the fact that there are no atheists among them. This intuition can be explained only by the fact of the image.

Refusal to acknowledge and worship God usually betrays a wish to evade moral responsibility. To acknowledge God is to confess one's obligation to serve and obey Him.

LESSON NUMBER FOUR

April 8, 1951

THE ORIGIN OF SIN

Genesis 3:1-15

MEMORY TEXT: "Then saith Jesus unto him, Get thee hence, Satan." Matthew 4:10.

(1) THE KEY WORD OF THE LESSON IS "SERPENT."

If the third chapter of Genesis were not a part of divine revelation, all that remains of Scripture would defy interpretation. There would be no explanation for conditions under which the human race lives.

The fall of man is a historical fact. Sin is universal and if Scripture did not relate the story of its inception, we would be forced to postulate such an event, and place it at the beginning of human history.

A picture on an ancient Babylonian seal-cylinder which archaeologists recently unearthed shows a tree with fruit. A man and woman are seated, one on each side of the tree, reaching out for the fruit, and close behind the woman is a serpent standing up on its tail. This drawing indicates that the Babylonians were familiar with the story of the temptation and fall although there is no explanation as to the source of their knowledge.

God's Word leaves no doubt as to the true source of the temptation ... I John 3:8. Revelation 12:9. Dr. G. H. Pember's commentary on the serpent and fall of man is informative:

"Satan first awoke to consciousness in the dazzling light of God's glory, to find himself a mighty prince, perfect in wisdom and beauty. (Ezekiel 28: 12-15) But, having known no other condition, he thought that his power and splendor proceeded from himself, lost his sense of dependence and fell without hope."

Isaiah, loking back upon the collapse of Lucifer's angelic empire which existed prior to the creation of Adam and Eve, describes the event in the fourteenth chapter of his book. Satan worked through the serpent to precipitate the temptation in Eden.

Dr. Pember continues: "The plan of Satan showed that God had not yet deprived him of his wisdom; though alas! it had been changed by his fall from the noble power of a prince of the Most High to the cunning of a deceitful intriguer ...

"The serpent approached Eve and addressed her. She was not startled. (This infers that she knew the creature possessed power of speech.) We must not think of the serpent as repulsive and venomous. For it had not been cursed, but held itself upright, the most intelligent and probably the most beautiful of all beasts.

"Perhaps it sustained itself by wings; and indeed the epithet 'flying' is applied to the *saraph* or fiery species in Isaiah. The creature was free from venom and not improbably winged, while its scales glittered in the sun like burnished gold.

"Little did she suspect that a powerful enemy lurked beneath that beautiful and apparently innocent form."

The first promise of the Redeemer appears in today's lesson, Genesis 3:15. No sooner had man fallen into sin, than God announced a way of escape. The term "seed of the woman" refers to the virgin birth of Christ. Dr. Pember says:

"Who, then, are the seed of the serpent? They are those who manifest that independent pride by which their father the Devil fell: those who will not acknowledge their own hopeless condition, and submit to be saved by the merits of the Son of God ...

"The significance of the term, 'seed of the woman,' is not immediately apparent. Mankind in general cannot be called the seed of the woman, but of the man. God is here speaking of the seed of the woman exclusively ... She was, by God's mercy, appointed to be the sole agent in bringing the Deliverer into the world.

"Nor is it difficult to discover that Deliverer: for there is none but Christ who could, in a strictly literal sense, be called the seed of the woman."

(2) THE KEY VERSE IS GENESIS 3:1.

"And the Lord God called unto Adam, and said unto him, Where art thou?"

The immediate effect of the Fall was a crushing sense of shame and fear. The deluded couple fled into the undergrowth and attempted to cover their nakedness by self-made aprons — symbolic, some have said, of all man-made religions based upon human works.

In contrast, the true covering for sin is found only in Christ, to be appropriated on the basis of unmerited grace. "Put ye on the Lord Jesus Christ." (Romans 13:14) "For as many of you as have been baptized into Christ have put on Christ." (Galatians 3:27)

God's first interrogation of man was, "Where art thou?" — a vertical question that has to do with responsibility to his Maker. God's second interrogation was addressed to Cain, "Where is Abel thy brother?" — a horizontal question that has to do with responsibility to his fellow man.

(3) THE KEY FACT: TEMPTATIONS ARE A FACTUAL PART OF LIFE.

Creation and all creatures exist for the glory and pleasure of God. A part of His plan is that men shall choose for themselves, through the use of their moral faculties. Beings without moral natures could be neither saints nor sinners. They would be automatons. Testings are necessary. Angels had their period of probation and a great number fell.

Multitudes fail to pass the test of loyalty to God. They remain in an attitude of mind that fixes their character and results in insurrection. They become reprobates. But others break away and make the choice that starts them on the way to sainthood.

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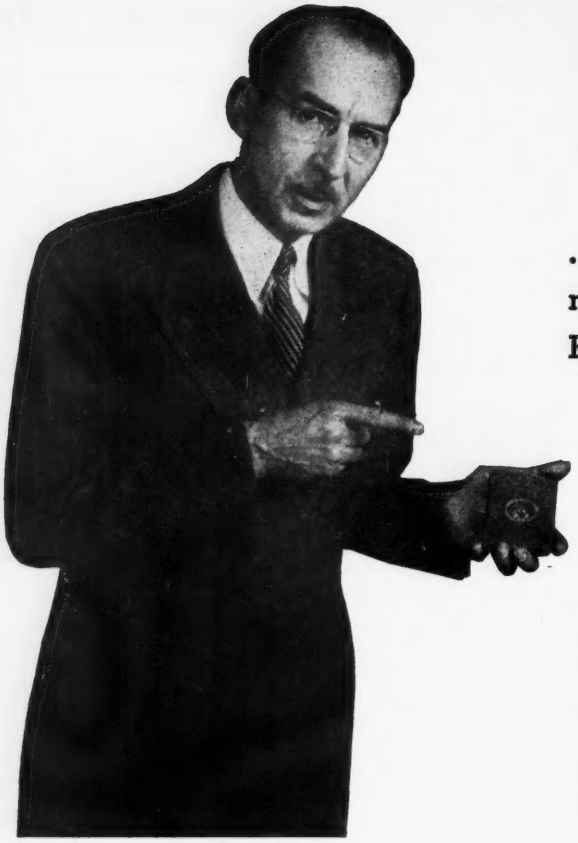

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Communist aggression on the mainland of Asia presents a new challenge to the NATIONAL SPIRITUAL DEFENSE CRUSADE. Japan is becoming a tremendous military base, comparable to the United Kingdom in World War II. American soldiers and marines in Korea face an unpredictable situation.

We have just sent a large shipment of New Testaments to Japan for distribution among American soldiers, but the quantity can only meet surface needs. Placed in the hands of military men, these Testaments are accomplishing miracles of grace. Christian soldiers are uniquely fitted to carry the Gospel to people they once fought.

A call has come to us for another large shipment. The burden is too much for one man alone. Be a prayer-partner in our work of circulating the Word. It is a task for many hands, the prayers of many hearts and the financial resources of all who read this announcement. A deluge of offerings is needed. Some can give as much as $50.00 or $100.00. Others $25.00, or scaled down to $1.00. No gift is too small when invested in the service of Christ.

Douglas MacArthur says:

Keep the Bibles rolling! Believe me, sir, never a night goes by, be I ever so tired, but I read the Word of God before I go to bed.

Dr. Winrod says:

I have watched Dr. Swain's Testament Crusade with satisfaction for eleven years ... and with pride that America has a man of vision, strength and integrity to do such a work.

NATIONAL SPIRITUAL DEFENSE CRUSADE
POST OFFICE BOX 910, AKRON, OHIO

Dear Dr. Swain:

Enroll me as a prayer partner to help with the printing and distribution of New Testaments in the Orient. I enclose $_____ to help meet immediate needs.

NAME _____

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